# ESSAYES.

By Sir *William Cornewallys* the yonger, Knight.

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FINIS.

# To the Right Vertuous, and most Honorable Ladies, the Ladie Sara Hastings, the Lady Theodosia Dudley, the Ladie Mary Wingfield, and the Ladie Marie Dyer,

RIght Noble Ladies. Although I know that worthie Knight, the Author of these Essayes, hateth nothing more, then comming in publicke; yet many Copies of them being bestowed, by often transcription (as it many times happeneth) they might haue beene by a mercenarie hand fowly corrupted and altered in sence: and both in his absence and mine, deliuered to some Printer, who to make present

gaine, would haue published them vnpolished, & deformed without any correction: to preuẽt which, hauing in my hands a perfect Copie, and being inwardly priuate with his priuatest conceits, I thought it better to diuulge thẽ, then to aduenture that hazard. To couer this presumption, I haue made your Ladiships partners in the patronage, because I am sure howsoeuer hee shall dislike the publishing, yet it shall please him that your Ladisheps names are honored in the forefront of his writings. I know also, that if himselfe could haue bin perswaded to make thẽ thus vulgar, out of his own choise, to your La. they had bin directed, of whose vertues I haue heard his own tongue vtter such worthy praises, that I doubt not but his heart (which alwaies agreeth with his tongue) & all his other powers, are &

shall

*ſhall euer be conſecrated to your Ladi-*
*ſhips ſeruice. The work of it ſelf being*
*vertuous, it cannot but be gratious to*
*your Ladiſhips: for in this backward*
*age (too much declining from vertue)*
*who are more fit to protect & defend*
*her then your Ladiſhips, who are ſo*
*neerely allied to vertue, that ſhe hath*
*choſen you for her Temple, therein in-*
*ſhrined her ſelf, & in you only deſireth*
*to be adored. Your Ladiſhips are neerly*
*conioyned in bloud, three of you being*
*ſiſters by nature, the 4 by loue: but that*
*coniunctiõ is nothing ſo noble (although*
*very noble) as that ſweet cõbination of*
*your ſpirits, which are all ſo deuoted to*
*good, that though there be a quaternity*
*of your perſons, yet thoſe perſons are ſo*
*guided by thoſe angel-like ſpirits, that*
*they make vp a delightful harmony, a*
*ſoule-rauiſhing muſick, & a moſt plea-*

*sing & perfect Sympathy of affections.*
*If then your Ladiships shall patronize*
*these so Effigies, what venemous tongues*
*shall there be to infect them? If you like,*
*who will dislike them? what you allow,*
*nothing but Envie, Detraction, and*
*Ignorance will disallow; whose infec-*
*tious breaths shall be so purified by the*
*precious Balme of your Vertues, that*
*all shall forthwith dissolve into the fairest*
*Ayres of Applause. They are now (Ho-*
*norable Ladies) your owne, being*
*freely given to your Ladiships by the*
*true hearted affection of their Au-*
*thor; and by the humblest*

Your Ladiships most
humbly deuoted.

H. O.

# Essay. 1.

## Of Resolution.

The world is a booke: the wordes and actions of men Commentaries vpon that volume: The former like manuscriptes priuate: the latter common, like things printed.

None rightly vnderstand this Authour: most goe contrary: Some few according to probalitie: but the worst of all is, the vnsetled opinion, whose continuall alteration makes him vnprofitable to himselfe, and to others. So much haue I hated this giddy vnconstantnesse, as I haue bin content to take knowledge of meane Resolutions, and to preferre them before the other; yea

to

to pittie & admire them both together, and to end the viewing that obiect with allowing the vertue of the Iewel, if it had beene well set. Truly I neede no other example then myne owne life, which endured continuall troubles, while youth and folly gouerned my barke in the sea of chaunges. I still contradicted my selfe, attempted nothing, but a languishing wearinesse possessed me before the ende: but it was no matter, so vnworthy were those thoughts, and intents, as they were worthy of an vntimely death, and to be interred in the mire of Irresolution. In the end I found my selfe: I and my soule vndertooke to guide me into a more wholesome aire: I dare not say she hath kept promise really, but it was my owne fault, yet in part she hath Her motions, my own memory and bookes haue done something: these last I am much bound too, especially to *Seneca* and *Plato*, who haue gotten

this

this power ouer me, (though they ſeldome make me do well,) they oft time make me thinke well: they ſo wholly poſſeſſe me, as I ſometimes reſolue to meditate on nothing vnder *Socrates* Apologie.

Me thinkes I am ſtrong, and able to encounter any affection, but hardly haue my thoughts made an ende of this gallant diſcourſe, but in comes a wife, or a friend, at whoſe ſight my Armour of defence is broken, and I could weepe with them, or be content to laugh at their triuiall ſports. After which I come again to ſee my promiſe broken, that challenge in colde bloud makes me deſperate, that were it not for the comfort of my youth, which gētly giues me time, I ſhould ſurely puniſh my inconſtancie with great rygour.

Thus it is with me yet, & I am afraid of worſe, by cōparing what power theſe gētle diſturbāces haue ouer me: I am afraid

griefes & calamities would ouerthrow me: nay, I will not be affraid (since it is truth) to confesse, that I am more troubled to thinke Disasters should trouble me, then of themselues: yet I am sometimes perswaded not to mistrust my selfe, since I haue already tasted some store of crosses; but they are nothing, no not preparatiues to that I may feele. Not leauing these thoughts thus, I beginne to search into the inuentory of my thinges esteemed, and I find not that I haue cause to loue any thing so preciously: I haue a wife, and a very good one, I loue her according to her deserts; but should shee fall into any thing except dishonestie (which her vertue I know will defend her from) I wold not weepe if I could choose, nor do any thing more then stand the surer vpon my guard to resist fortune: for welth and her *Appendices* I know them not, nor did I long for them euer, but to

keepe

keepe mee from baſeneſſe, and to exerciſe Charity. For my parents I owe them voluntarily that, which the lawes of God, and of Nature exact of all men. I doo it without Hypocriſie, or feare: yet ſhould they looſe their wealth, or their liues, I would neither teare my haire, nor melt into womaniſh exclamations. No, I know the reuolutions of the worlde, they are not ſtraunge to mee:

*Omnia tempus edax depaſcitur, omnia carpit*
*Nil ſinit eſſe diu.*

I thinke nothing would more trouble me, then that they ſhould looſe their reputation: I loue that well, and it would grieue me ſure to be preuented of that patrimony. For other friends (thankes be to God) I haue but few. I would I could affirme the ſame of my acquaintance. The cauſe, few haue corrupted mee; and out of my owne choyſe, there are few that I hold worthy of that nearneſſe. Some I haue

whome

whome I hold ſo vertuous, that they would be ſorry to ſee me lament for any of their trialls. Thus I haue beene content to hold you in mine owne example the longer, as taking the opportunitie of recording theſe honeſt thoughts, whoſe will I hope I ſhall the better follow, ſince I haue ſet my hand to their *Booke*: and I ſee no reaſō but I ſhould be as carefull of not breaking with them, as common men are of a bonde: the penalty is aſmuch: the law to puniſh, and recouer, lies open, the court of Conſcience with whome it is alwaies Terme time. To ſpeak now of the contrary, it hath much moued me to ſee the ſtrange alterations of mē vpon ſlight occaſions, at the receit of a letter, yea, before the reading, at a meſſage, at newes: I haue beene ſo charitable as to be ſorry for them, for theſe intollerable bendings of theirs. There are others (but it is no matter, for they are commonly hawking, or dogging-

fel-

fellowes) that hoping the returne of ſome meſſenger imployed about theſe worthy occaſions, haue, ſuffered great extremity betweene hope and feare in that time: at ſight of the meſſenger, behold the very height of Diſquietneſſe, and wherefore? alas for a Dogge, or a Hawke: beleeue me, a pittifull diſeaſe, which in my opinion ought to be prayed for as earneſtly, as one that is vpon the point of taking his leaue of his body. When *Seneca* writ the definition of Hope, *Spes nomen eſt boni Incerti*, I am ſure he meant not that good this way.

Baniſh theſe groſſe perturbations all noble Ipirits, they are daungerous, and the enemies of Reſolution. I do not poetically deifie Reſolue, neither do I ſet vp a marke impoſſible to hit: no, it is in the power of a lowe ſtature to wade heere without drowning: I ſpeake of no impoſſibilitie, perhaps at the firſt ſome little difficultie there

there belongs so to the baseſt trades, and ſhall thy eſtimation be ſo tender hearted, as to refuſe it for ſo meane a price: beware of ſuch couetouſneſſe, for it is worſe then to loue money: For misfortunes in generall, me thinkes ſhould not be ſo neare a kinne to vs, they are no parte of vs, wee may ſtand without them. God hath giuen vs Bodies, and Soules ſeperate from others, and hath tyed neither lands nor treaſures vnto thē, they are no part of their buildings; we are worſe then women, if we cannot go without theſe Habiliments and tricks: without queſtion, it is a true ſigne of a maimed Soule, & a deformed Body, to ſeeke *luſter* from theſe outward things. It is more baſe then to be out of countenance at a feaſt, if not graced by the Hoſte. I am my ſelfe ſtill, though the world were turned with the wrong ſide outward. If I looſe ground in vertue, I will repent, not waſh Handkerchieſes in my

teares

teares. Man knowes not himſelfe vntill he hath taſted of both fortunes. Euerie milk-ſop can endure to ſwimme in hot bathes; any man ſhewes glorioufly in pomp, and no maruell, for he feeds Flatterers, and they him: but to endure the tempeſts of winter, to be able with his ſtrength to endure the moſt violent tides, and ſtill to ſwimme aloſt, he is the man. You ſhall finde no man that dares go wet-ſhod, but will proteſt in his Ambition, how much he loues Honour, what exploites, what famous Acts he would do, if he had been born mightie: do you heare my friend? you are out of the way, if you thinke any other eſtate but your owne capable of true Honor: the poorer, the better. the ſtronger your enemy, the more worthy your conqueſt: vanquiſh your owne ſicke wiſhes, and deſires, & the Chariot of triumph belongs more truly to you, then to *Cæſar*. I write thus, I thinke

thus, and I hope to do thus: but that bleſſed time is not yet come. Now to particularities.

In the outward habit, and in ſome actions, I am not ſo preciſe, I like not to be bound to one, it becomes not ſecular men, it taſtes of affectation and Hypocriſie: It is naught, it comes too neere ſingularitie, and a deſire to bee noted: for thoſe things I would conforme my ſelfe: I am not of their minds that tax *Alexanders* putting on the habit of the Perſians. It was a politick intent, he ioyned them to him, by that yeelding. For ſome actions, if they be not wholely vicious, humanitie and good nature ſhall make me ſociable. I will hauke with a faulkoner, hunt with hunters, talke of Husbandry with the ſeruants of Thrift: bee amorous with the Italian, and drinke with the Dutch man, *Non ad Ebrietatem, ſed ad voluptatem*: The fruite: you

you ſhall thereby winne their loues, and you may with that intereſt make them honeſt: A courſe neglected, but wel-becomming a wiſe honeſt man. Your determination being not to put on their imperfections, but to make them perfect; So doth the Grafter ioyne good fruite to a Crabbe ſtocke: and this humility alters not the good, but makes that which is ill good.

Some may wonder I haue not yet touched Death the chiefe. If thou thinkeſt ſo, thou art a coward, for in my opinion all affections are more ſtrong: and though to ſome it is the chiefe inſtrument of Feare, I thinke not ſo, thou miſtakeſt it, it is paſt feare, for thou art ſure of it. Thou art vnreaſonable, if thou wilt buy a thing and not pay for it: thou boughteſt life, and payeſt for it with death. The lapidary is not ſory when he hath got-

ten the rinde, or barke of a Iewell from what is precious. Thy body is no otherwiſe, thou art neuer precious before thy ſeperation: thou ſhineſt not, thou haſt no vertue in thee, thou art not ſound vntill the couer of thy perfection be withdrawne.

In truth at this time, though my face would hinder me from being thought of Age, & ſo by courſe my leaſe might bee long, yet I am not afraide to be put out of my Farme: It is a dyrtie thing I dwell in, full of myſtie groſſe aires, and yet barren; I haue beene ſo vainglorious ſometimes as to ſay ſo, when I haue beene anſwered by more yeares, that I would change that minde, when I grew older.

I haue ſearched into that ſpeech, ſuppoſing there had beene ſome concealed myſterie in it, but I could finde none: then I thought they imagined my boldneſſe, the effect of ignorance;

rance: if it be ſo, I ſhall loue knowledge the worſe while I liue. To cure this diſeaſe in a woman, I would apply no other medicine but example. *It* is euery bodies caſe, the fortune of Princes, as well as Beggars, it is the faſhion. To conclude, the firſt cauſer ſaid, it ſhould be ſo: and if thou art not an Heathen, thou wilt not miſtruſt his loue. His wiſedome ordained it, who is the fountaine of vnderſtanding: Come then, *Allons Alegrement.* I haue loued a creature that hath beene the very picture of ignorance, for following the example of *Socrates* taking his poyſon. And *Cicero* whom I could neuer loue, becauſe he was a coward, wonne me at his death, with thruſting his neck out of the coach, to meete the ſword of the executioner.

# Essay. 2.

## Of Aduise.

IF wee could perſwade the firſt taſte to reſpect the Operation, or the Operation to leaue ſome part of the ſweetneſſe to the firſt taſte, our liues ſhould be long, happie, and ſafe: for we ſhould begin to liue, whē we begin to breath, whereas we begin not to liue, before we are ready to die: ſtill defectiue, If hauing ſtrength, wanting iudgment; If wiſe, Decrepit; Fate, Deſteny, and Fortune, are the Goddeſſes of Sloth, Negligence, & Pleaſure. Theſe warrant our deafeneſſe, and promiſe a ſanctuary to priuiledge vs from Infamy, beggery & miſery, but alas they cannot: wiſedome and

and vertue preuailes, and before them theſe names of ſhelter are but the ſurnames to our folly. Our actions are in our owne hands, and it were pittie elſe, for vertue and vice ſhould be confounded, were our deedes neceſſited. The world were no world, if they could not be cut aſũder by a diſtinction: there were no paines, no hier, there were no vertue, no glory, all were one, & this one were a *Chaos*. But there are differences, There are good, and they are to be praiſed, bad, the example for them yet indifferent, to eſchewe badneſſe by their puniſhment, youth ready for impreſſion, Age wherein may be reade the iourney of youth: Times chriſtned by our vſe, Ages paſt, to light vs the way: others to come, the Iudges of our deſerts. If the ende of life be to be good, if the ſafeſt purchaſe of goodneſſe bee counſaile, if counſaile without ſcarres bee moſt

profitable, why eschew wee the blessing of Aduise? let vs alter this tradition, let vs not be so tender; let vs make our beauties, our strengths, our abilities compleate, with making the proportion of the minde answerable to the beauty of the body, with giuing Strength direction, Abilitie iudgement.

Warres, and States, and Counsells choose men practised in warrs, in states and in counsells. Wee are to aske coũsell for the passage of our circuite of them that haue passed it, of Age, and Bookes: we aske to know, we cannot know, except we beleeue, wee must ask if we will know, wee must beleeue, or else our asking is vaine. We giue and rightly giue preheminence to Age; we haue found out a word to beautifie the wrinkles, and hoarinesse thereof, wee call it venerable: why? meerly in respect of the Apparence? no, but in respect

of

of the annection; becauſe wiſedome commonly accompanies ſuch a preſence: for ſhould we ſee it in any other thing, it would be deſpiſed and called riueld, and ill fauoured.

Let them in Gods name then ſhew vs their inward excellencies, and as our eyes beleeue them to be olde, let our minds beleeue them to be wiſe: I ſee nothing more decay the fayreſt braunches of our Commonwealth, then this neglect; eyther wee will not endure Aduiſe, or not beleeue it, vntill our own perils, and ouerthrowes make vs ſee it, to our ſhame.

We are inquiſitiue of Trauailers concerning ſtrange Countries, our eares ſtand wide open for newes; and ſometimes we ſwallow matters vnprobable: but when we are aduiſed for our owne ſakes, perſwaded by Vertue, tolde the paſſages of the world truly, and haue all this ſealed vp with the aſſurance of a

fathers,

fathers, or a friends loue, whom wee haue no cauſe to ſuſpect, as ſpeaking eyther for Oſtentation, or Flattery, yet we beleeue not. Let vs ſupple our affections with reuerence, and regard of their words: let vs prepare our ſelues to receiue this inheritance, which feedes the minde, though it doth not durtily pamper our bodies, it fortifieth all, and coſts nothing, with ſafetie it giues you that which another perhaps purchaſed with danger, in an houre his collection of yeares. It would doubly bleſſe you with youth, and iudgement, which ſeldome happen in our Age, becauſe our Age is ſo obſtinate as not to be capable of Aduiſe.

Let vs aske, and follow: The life of Induſtries firſt fruite is ſomewhat ſweatie, and painefull, but then pleaſant, and euer pleaſant. A memorie ſtored with the performance of gallant actions is onely rich, it is a

ſweet

ſweet meditation, that may bee often read ouer without tediouſneſſe. The moſt leaden ſpirit that euer was, at the hearing a Relation of an vnuſuall excellency, though hee be more beholding to his eares, then his head, yet feeles Emulation tickle him, & wiſhes his brand were ſet vpon thoſe riches. Wiſh and ſpare not, but let not lazineſſe make thy wiſhes vaine.

Firſt, let vs proclaime warre againſt delicious niceneſſe, and eyther turne our affections to a good vſe, or turne them out of doores, *Semen Laboris, Honoris Seges*. It was pittie *Pirrhus* had no more to giue, he knewe ſo well to whom to giue, naming him his Heire whoſe ſword was ſharpeſt, the heigth of whoſe Spirite shoulde carie him to the conuerſation of actions ſtuffed with magnanimitie, and iudgement. Yea, here is the life, whether he winne, or loſe, hee is happie.

*Hannibal*

*Hannibal* being demaunded who were the worthiest Captains that euer were, names *Alexander*, himselfe, and some others: *Scipio* demaundes where hee would haue stood, if he had conquered? he answers, *First:* It was well answered, and he meant well, his attempt shined too gloriously to bee dusked by misfortune.

I would allow a man to keepe the house no longer then till hee be able to flie, vntill his minde and bodie are able to carrie themselues without falling, not vntill he bee past reeling, and staggering, for that abilitie we neuer haue: but in this time let books, & aduise, rectifie, and prepare vs fit for the entertaining of all fortunes, victories, and ouerthrowes, calamitie, and happines. Let vs rob and sucke from our Parents experience, and iudgement: let vs bee acquainted with the successes, and sequences of the world, tracke their obseruations.

ſeruations, bee acquainted with the mindes of times paſt, and let their bodies goe: If we haue what they did, we haue the beſt part of them, for the worke is commonly better then the manuall inſtruments effecting it, for they are the ſeruants of Direction, the thing performed the iſſue both of mind and hand. Fie vpon theſe ingroſſing ſenſes of ours, that make all fare the worſe for the ſatisfaction of one, and yet limit their obiects, and carry leuell but certaine diſtances. The mind, the minde is the Magazin of contentment, it is the minde that can diſtill the whole world, all ages, all acts, all humane knowledges within the litle, little compaſſe of a braine, and yet with the force of that little treaſure commaund, diſpoſe, cenſure, and determine States, Actions, Kingdomes, Warre, Ouerthrowes, and all the Actes, and Actors buſied vpon our humane Theater.

ater. To this minde, to this ceſterne of preciouſneſſe, let vs attribute all, and not ſuffer the weight of our affectiõs to diſorder this goodly frame, this clock of Time & Reaſon: *O quã contempta res eſt homo, niſi ſupra humana ſe erexerit.*

Theſe licourous Humors and Affections, are the out-offices of our manſion, and the reſpect ought to be giuen to the Director, whoſe high erected ſcituation witneſſeth his prerogatiue: from the Rayes of this ſunne proceede all bleſſings, Aduiſe is the *Medium* tranſporting them, our braines like a ſenſe able to performe good offices if imployed. Let vs receiue and vtter, be capable, & returne increaſe of this fruit. What a precious ſight it is to ſee a temperate young man, how he ſhines: glotie, and admiration attends all his actions: It is good in age, becauſe the contrarie were abhominable, but it is common, and their night being almoſt come

come, they cannot but looke grauely, and liue temperately, as wel to preſerue them from paine, as to eſchew ſhame, and reproach. I thanke not *Alexander* for conquering the world, but for performing it before thirty yeares old. *Auguſtus* commaunds admiration of mee, for nothing ſo much as his beginning enterpriſes of high moment very yong, and yet with that youth reducing the whole world vnder his ſubiection. I often heare olde men wiſh themſelues young, which though I allow not, as being wiſhes of impoſſibilitie, yet hoping their intent is to trace their courſe moderately, and to vnite the bleſſings of youth, and iudgement, I thinke it tollerable: but we that are yet young need not wiſh youth, for we poſſeſſe it: but iudgement that may make vs worthie to poſſeſſe it: then beginne with Hearing, next with following Aduiſe and Counſayle:

let

let vs beginne with our selues, and marshall, and dispose our owne course; let vs determine it, and leaue nothing to vncertainties, but drawing out our intents regularly, folow that delineated & waied manner: Heere liues Happinesse, for heere liues wisedome: this musicke of two strings is the most delightfull harmonie, for the world affords not a more admirable excellency then youth, and iudgement included in one substance: both partes shew their richest Treasure, the Soule iudgement, the Bodie youth: let vs then infranchize Aduise, and perswade our eares to become good common-wealths men, to respect the generall profit: Counsell, and Aduise, are the parents of gouernmét: what can I reckon then more worthie, more safe, more excellent in institution, then Counsell and aduise?

Essay

*Eſſay.* 3.

# *Of Patience.*

ABout nothing doe I ſuffer greater conflicts in my ſelfe, then about enduring wrongs: for other duties (though perhaps I ſeldome performe them) yet I am reſolued they ſhould be done: and it is not the fault of my meditation, but of my negligent fleſh: but heere is ſet vp Reputation as the Garland appointed, and he that reuengeth not, is not capable of this glorie.

Heere hath crueltie borrowed the apparrell of wanton Vanitie, and makes foolish youth her Agent. I know what Diuinitie, what Philoſophie perſwades: I knowe theſe

wrong-doers to be wretched creatures, rather in truth to be pittied, then maliced, and yet for all this I dare not yeeld: the cauſe, there is too much ſafetie in following this Aduiſe, the bodie by this preuents an aduenture, therefore that reſpect makes mee obſtinate. I know againe this idle breath ſhould not diuert me from Vertue, but hauing no preſent occaſion wherein I may exerciſe valour, and manifeſt my worth, I dare not take day in any thing ſo nearly concerning me. But all this time I finde not my ſelfe angrie, but in trueth ſomewhat ſubiect to vaine glory, which is a worſe diſeaſe, becauſe leſſe violent, and therefore of more continuance. I haue not yet any outward witneſſe of my valour, but this is my determination, not to refuſe the firſt good quarrell, and to performe it as well as I can, after which I will ſerue Vertue, beare, and forbeare: and this I will doe

doe in humilitie to pleaſe the world, and to ſhew them I ſcorne not altogether their cuſtomes. Now ariſeth another queſtion, (behold how ſubtill Vice is, ſhe ſtealeth often to the bed of vertue, and puts in a changeling, and makes Credulitie beleeue; becauſe vertue is a mother, therefore this is her child:) vpon the receipt of a wrong, and an honeſt determination to forgiue, I am whiſpered in the eare, that this lenitie is iniuſtice, that I nouriſh ſinne with not cutting it vp when I ſee it grow, that though I effect reuenge, and reuenge coulde doe no more, yet it is not reuenge, it is iuſtice: pittifull abuſe, Anger is the mother of iniuſtice, and yet iuſtice muſt lackey on her Errands, fight battailes, and giue her the victorie: I cannot reconcile theſe together, but euen in the behalfe of Truth, & mercy, I will combat againſt a receiued tradition. I think

nothing but murther ſhould bee puniſhed: for theſe pettie matters of theft, and ſuch treſpaſſes, they are the effect of neede, or wantonneſſe, veniall faults: Age commonly reclaymeth the one, and the other is puniſhed by the ſetter Pouertie: for any thing leſſe offenſiue, a coole reproofe, no chollerick reuenge.

I haue ſeene ſome fall out vpon wrong vnderſtanding, preſently hee hath chafed, ſworne, ſtricken, played the Bedlem, and in the ende it hath beene prooued no offence: Was not his caſe lamentable? Yes, hee is bound more ſtrictly to Reſtitution, then the ſonne of an Vſurer. It is an excellent temperate Vertue this Patience, and puniſheth more with not puniſhing, then the haſtieſt Executioner. Though Enemies would bee loath to be hurt, yet it hurteth them to meete with a colde aduerſarie; the reuenge not performed

formed, they liue in feare, the terrour of which is without bloudie hands, and yet moſt terrible. If it were poſſible to play Furie to the life, and yet not haue her effects inwardly, I would be contēt vpon ſome great occaſion not to hurt, but to ſcare the iniurious: but it is dangerous, and that ieſting often will diſcouer the intent, and it is to be feared will weaken the braine, as ill as drunkenneſſe. The greateſt vſe that I ſee olde ſouldiers make of this conuerſing with daunger, is an abilitie to ſuffer, and in trueth it is one of the beſt collections of Experience. Paience is the mother of Opportunitie; ſhe proſtituteth her ſelfe to them that nouriſh this her childe carefully, when before Anger ſhe goeth inuiſible, and hindereth them from what they moſt thirſt after. When in my reading I meet with a fellow that hath deſerued much of his Countrey, & hath

beene paid with vngratefulnesse, and yet endures without alteration, I honour him, and in my estimation, I preferre him before the mightiest Conquerors, or most powerfull Princes: O he is wise, he knowes the passages of the world well, he serued his country for his countries sake, and I think they haue rewarded him against their willes better then they could with their wils: for in his other deserts he was but a sharer with others; the tractableness of his people might keepe them in peace, the valour of his souldiers make him a Conquerour: but in this he fights singly, hee gouernes alone, hee ouerthrowes millions of affections, to reward which, no Triumph, no Palme, no Statue, no Edict is sufficient: what then? Memory, and Eternitie.

Of

*Eſſay.* 4.

# *Of Suſpition.*

FRom the vttermoſt boũds of knowledge & ignorance, are deriued all our contẽtments, and diſcontentments: from the ſuruey of knowledge, proceed all delightfull obiects, and in the obſcure darkneſſe of ignorance, liues Doubt and Suſpect, ouer-valuing cauſes of Oppoſition. Inceſtuous ignorance begets Feare, and then ingenders vpon his owne daughter Suſpition: this is the originall of this monſter, which ſo diſtracts his Poſſeſſour, as in the cleareſt daye hee goeth without light, and makes his imagination build blockes and threſholdes, in

the plaineſt and moſt beaten way: yet let Wiſedome mannage this blind humour, and it ſeeth: ſuch is the touch of vnderſtanding, as it giueth things new natures, and makes clogges wings to raiſe him to his pitch. From hence may bee demonſtrated what an excellent Counſellour a ſelfe obſeruation is, ſince no words, no works, no paſſiō, no Patience comes from vs, that turne not backe their heads to looke vpon this Author, and are not eyther ornaments, or diſgraces to our life: they all reſemble the Father, and caſt backe vpon vs the reflection of our ſelues. *Midas* fable hath great intereſt in me reſpecting the morrall: what he touched was Gold: what Couetouſneſſe toucheth, it conuerts to that vſe: Wee are all Bees, or Spiders, conuerting things indifferent to a peculiar qualitie: thus Suſpition which is in women, and ignorant perſons, lookes like the mother

Feare

Feare, & is moſt deformed, which with wiſedõe is ſo ordered, as it becoms Fore caſt, and Prouidence: thus is the making things good, or ill, equally in our choiſe, as the being good, or ill. Euen as the peſtilẽcies of corrupt humors are fed by ill diet, and ſlowly go on in their infectious natures, and increaſe ſo eaſily, as they ſhow not their extremity ſodainly: ſo is the order of our life diſordered by giuing way to the qualities of our affections: & as we looſe ground in the right managing of our ſelues, the other gets: giuing liberty we looſe liberty, and by degrees throwing of the preſcribed courſe of Vertue, we fall into the incertainties of paſſions, and appetites, and with conuerting Deſire into baſe vſes, we purchaſe feare, & ſuſpect, and liues, liuing to no other ende, but to hunt out cares, and griefes.

*Vita quid eſt Hominum, niſi*
*ſpes incerta, metuſq́;*

*Hæc*

*Hæc inter dubij viuimus,*
*& morimur.*

Mee thinkes there is great indifferency; who receiueth Ioy immoderately, ſhould be touched with the contrary equally: otherwiſe he buyes without payment, who ſuſpects ought to be, & is ſuſpected. If we like not this, let vs deeme men ware more precious, & wee ſhall not be offered ſuch baſe ſtuffe in exchange. It is the trafficke of Humours that diſorders our conuerſation, and a ſeeking a preſent itching contentment, brings repentance on the one ſide, and deriſion on the other. Thus are our liues either weeping or laughing: and euerie one by turnes either feeles his owne paine, & laments: or ſeeing better a far off then neare hand, laughs at his owne imperfections in another. Who ſeeth a Louer, and loues not? forcing his imagination to draw a portraiture of perfection,

ſection, and then Pigmalion-like inamoured of his owne workemanſhip, and laughes not? Who ſeeth this creature feed vpon the Suſpition of a Riuals entertaining his miſtreſſe, his eares not hauing abilitie to performe their office, and therefore teaching his eies a new occupation, meaſuring the wind that proceeds from her mouth, & ſpelling words by the obſeruation of her lippes, and pitties not? when in another vice, this pitying laughter may deſerue theſe marks of reproach, and haue his Iudges parte taken from him, and condemned by his owne ſentence.

*Te reſpice, quid, quoties, obiicias cuiquam.*

Amendment is more excellent then reproofe: for things purchaſe value with the quickneſſe of their looſe, and thus Amendement which is immediately

mediately good: Reproofe receiues the nature of all things performed for anothers sake, they being laborious and painfull: besides Suspition cannot detract from acted Aduise which is example. What this humour doeth vndirected, it vndoeth: what directed, full of preseruation. Suspition will accuse a friend, and fearing enemies, make an enemy: Wisedome knowes Trust ought heere to be applyed, and makes suspition iealous of loosing him, not loosing him by Suspition. Certainly though it tastes of the grossenes of the parents, yet it is refined, being a knowledge forced out of ignorance, & not like the mother distracted, but auoiding dãger: more subtil, for feare vnderstãds nothing that looks not terribly, & frownes not: Suspition out of smiles, and courtesies, can picke dangers, and Distrust venõe out of sugar: but thus, if not gouerned, she wil go too farre, & starue her

sus-

ſelfe with ſuſpecting all things daunge-rous: but Wiſedome applies it ſelfe to the place, & time, & out of thē frames the allowance, or diſſallowāce of Suſpi tion. One thing makes me thinke it not ſo naturally ours, ſeeing it ſeldome lights vpon things not precious in eſti-mation, as among poore men iealouſie of their wiues: but no where ſo con-uerſant & powerful, as among Princes, vnto whom, to ſay rightly, it rightly be-longs: for how ſocuer they are, they haue enemies: If good, enuious: If euil, ſome that lay hold vpon that occaſion: Yea, euen their friends are doubtfull, not beeing eaſily to be diſcerned whe-ther louers of them, or of their for tuns. Here it ſhowes it ſelfe in diuers forms, It made the cruell *Tiberius* looke ver-tuouſly, *Occultus ac ſubdolus fingendis virtutibus donec Germanicus, ac Druſus ſuperfuerint.*

It made *Galba* Idle, when liuing vn-

vnder the tyranny of *Nero*, *Nemo ratio-nem otii sui reddere cogeretur.*

*Claudius* had it in that extremitie that it turned into feare, and baseneſſe, *Quasdam Insidias temerè delatas adeò, expauit, vt deponere imperium cogere-tur.* It is ſeldome wanton, or pittiful, the next turne among them is into bloud, and death, and not without rea-ſon: Vppon this ſtate dependes the common good; the preſeruation of which, reſtes much in Suſpition: for before the maieſtie of a Prince none will come not adorned with an outſide looking honeſtly.

Of the beſt deſarts there ought to bee the greateſt care, *Niuno più facilmente inganna gli altri, che chi é ſolito, & ha fama di mai non gli ingannare:* So is there no way left him to vnmaske diſſembled faces but Suſpition; which though it ſome-times erre, yet more often it is a true Kal-

Kalender of the ſeaſons, of tempeſts, & dangers.

Among theſe States, Suſpition and Diſſimulation are to bee allowed, as beeing the Handmaydes of Pollicie, they ought to be conuerſant among them, not to offend, but to defende: not in reſpect they are men, but in regard they are Princes, whoſe liues trauell among dangers: & therefore ought warily to keepe this caſe of Piſtols continually ready charged, and bent. But downwards they are not to be allowed; not diſſimulation at all, for in a priuate Fortune it is a fearefull baſeneſſe, and a cowardly ſhift: neither more Suſpition then will ſerue to looke vpon our owne liues, to obſerue whether we goe backeward or forwarde in Vertue: for we haue neither poyſons, nor any other kinde of treaſons among vs: our enemies are more open, and

and touch vs ſlightly, and yet ſo plainly, as without the ſpectacles of Suſpition we may ſee them.

Thus are things different in name and nature, according to the poſſeſſor: and as Princes and priuate men differ in the outward magnificence, ſo in their inward mindes. To a lowe fortune belongs ſimply the vſe of Vertue, In the other ſhe muſt be often chaunged, not into vice, but not to looke alwaies like Vertue: their Operation muſt meete, but their preparing muſt differ; the one hauing to deale but with himſelfe, may go on directly; but the other conuerſant with multitudes, muſt ſometime go about, & ſeeke out by-waies; which action in him may bee vertuous, though in the other it would be termed diſhoneſt.

# Eſſay. 5.

## *Of Loue.*

IT is a pretty ſoft thing this ſame Loue, an excellent cō-pany keeper, full of gentle-neſſe, and affabilitie, makes men fine, and to go cleanly, teach-eth them qualities, handſome pro-teſtations; and if the ground be not too barren, it bringeth forth Rimes, and Songs full of paſſion, enough to procure croſſed armes, and the Hat pulled down: yea, it is a very fine thing, the badge of eighteene, and vp-ward, not to be diſallowed; bet-ter ſpend thy time ſo then at Dice. I am content to call this Loue, though I holde Loue too worthy a Cement

to ioyne earth to earth; the one parte must be celestiall, or else it is not Loue.

I hope I shall not offend Diuinity, if I say the coniunction of man & wife, is not Loue; It is an allowance of Gods, and so good: and the name of it, I thinke, two honest Affections vnited into one.

If this bee so, what becomes of all the rest, which are counterfaits, & yet begge vnder the palle-port of Loue? *Loue thy neighbour as thy selfe*, that which comes nearest to Loue is this, mã with man agreeing in sexe: I cannot thinke it is so betweene man and woman, for it gines opportunity to lust, which the pureneſſe of Loue will not endure.

Among all Affections that of *Socrates* was the best, who sought to better the mindes of his familiars, and loued a good witte, and inclinations

to

to good, and ſought to confirme them in that.

I laugh, and wonder, at the ſtraung occaſions that men take now a dayes to ſay they loue;

If they meete with a fellowe at a Feaſt, or in a Potte, If their Delights bee any thing a Kinne, or their Faces any thing alike; If their Countries be one, or their lãdes neare adioyning, If they be both rich, or both poore, or indeed if their new-fangled inuentions can finde out any occaſion, they are ſworne brothers, they will liue, and dye together; but they ſcarce ſleepe in this mind, the one comes to make vſe of the other, and that ſpoyles all; he entred this league not to impaire, but to profit himſelfe. I can compare proſperity to nothing ſo rightly, as to the promiſing plenteous fields of the Egyptians, which were deuoured by the numberleſſe troupes of Flies: You cannot

haue the one without the other: Flatterers deuoure the Inheritance of Fortune, who while she hath no neede of them, looke like Bees that will not be vnprofitable: but be once driuen, and let Pouerty be your Arithmetician, you shall then see they brought nothing to your stocke, but fed vpon it; and then you shall easily discerne them to be Drones. There is no Loue vpon the earth, God loueth vs vndeseruedly, and some good men loue and feare him: It is Loue from this last because God is a partie, or else it might be affection, not possibly Loue. Loue is diuine, & eternall; Affection like our flesh, momentary, & mortall. If I could be sure of them, I would say I loued too, and make men say they are my friends: but it is an vncertain trade this louing, and stands vpō such a company of circumstances, as I like it not. I make no difference betweene common louers, & com-

common whores, they both flatter, and make the name of Loue their Bawdes to ſerue their particular pleaſures. For my choyſe of friends, vertue ſhall be the groundworke, and ſo I may build ſurely. Let his fortunes be what they will, I care not, yet if I might chooſe, I would haue him poore, for ſo I might eaſieſt ſhew my affection to him, and profit my ſelfe by him with leaſt coſt: for I hold obſeruation much more precious then wealth, and I will rather giue him my purſe then my tyme.

## *Eſſay. 6.*

## *Of Friendship & Factions.*

SInce the neceſſitie of our infirmities hath added this curſe amongſt

the rest, that it cannot enioy a peace-full amitie, it is necessary that we prouide our selues of an Antidote against this poyson: since our loue will not, or cannot be vniuersall, let vs make it happie in the particularitie, and loue well what is well worthy to be beloued. Vnder this name of Friendship, which name commonly to our vnderstandings, is the messenger of Peace, is included much daunger: for, to leaue a friend, testifies either inconstancie, or treacherie: and to be constant is not without perill: In the choise rests some apparence of safetie.

In this choise there ought to bee much vigilancie, for vntill the mariage of loue hath coupled paires, wise natures are timerous in dilating themselues: and after that celebration, it is irreligious to diuorse a friend thogh guiltie of manie deformities. Yet must we not entertaine the humor of neu-

tralitie

tralitie, for

*La neutralitá non assicura da nimici, & questa non conserua gli Amici.*

No, from the vtmoſt happineſſe of man to his baſeſt contentment, it is not tollerable, neither Religion, nor nature allowes it: we muſt then chooſe, we are compelled to chooſe: but here is diuerſitie, the choiſe of a great man differs from a priuate man; the choiſe of a friend, from that of a faction. It is for a meane fortune to thinke of ſuch as are able to better his minde, for a greater, of ſuch whoſe ſtrengths are able to vphold his fortune. In friendſhip I will regard Vertue, in factions power: vnder this olde ſentence, *Simile ſimili gaudet*, there was once much certainty, but now pollicie can put on all ſhapes, ſo that the wolfe and the Lambe are hardly to be diſtinguiſhed, either

by their habit, words, or actions. It is lesse difficult for persons in indifferent estates to make their choise, then for great men; yet only safe to pouerty: for there he must be in loue with himselfe, or nothing. Wel as I am, let him pace by me often, and (as Hunters do) let me se how he behaues himselfe, hot and colde: let me see his motions in anger, heare his opinion of all things, try him with me, and against me, whether hee loues what I loue, what he holds indifferently, what vehemently: If he fittes you, obserue then whether he comes faster to you, then you to him; If hee be very forwarde beware; for either he is a common friend, & so no friend, or else hee meanes to betray you: they are sureſt, that are wonne with labour, and certaineſt that are purchased with difficulty: for an open prostitute man, or woman, is loathsome, and flexible.

Your

Your friends eſtate is to be reckoned among your cares, for if he bee too low, hee will haue occaſion to vſe you too often, and his bareneſſe promiſeth little helpe: if the vertues of his pouertie be worthie to be knowne, bee his acquaintance, not friend: ſo doth your liberalitie come voluntarily from you, and not exacted, and leſſe ſerues in charitie then when it is commanded by friendſhip. That part of Friendſhip which commands ſecrets I would not haue deliuered too ſoone, this is the precioufſeſt thing that you can giue him: for thereby you make your ſelfe his priſoner: vntill his Aduiſe, or aſſiſtance requires it, hee ſhould not haue them, for it may be his honeſtie would keepe them, but his tongue cannot: feare or corruption doth much with men, eſpecially when the diſcouerie endaungers not his owne body. Our reſpect heere muſt be much, for

our

our thoughts in other caſes may for our ſafetie lawfully be mingled with poyſon of ſuſpition, but in friendſhip, nothing but friendſhip, and openneſſe. It is daungerous if wee enioy a friend much our ſuperiour to doe him Offices not eaſily requited, ſuch impoſſibilities make him deſperate, and deſirous to cancell that Obligation with ſome Action, that you ſhall not afterwards be able to complaine of his ingratitude. To theſe I would performe duties, rather giuing aſſurance of fidelitie, then of themſelues aſſurance. For Princes, or great fortunes I think it much more vnſafe, ſince they cannot eaſily determine, whether they loue them, or their fortunes, whether this league be entered for a mutuall ſafegard, or for the ones particular, and it is the more daungerous, ſince the name of a common good authoriſeth this breach.

Among theſe, if there bee equal-

neſſe,

neſſe, the more benefits the one part pulles from another, the more ſafetie the receiuer is in, for they will bee carefull of him becauſe part of themſelues is in him, and not denie to doe for feare of looſing what is done.

*Sertorius* the Romane, ſaued his life with beeing indebted to his Captaines: and many States at this daye, hold other their friendes not for loue, but for feare of loſſe, it being an Hoſtage of moſt ſecuritie. Alliance among theſe doth much, for the mingling their bloud with others of power, makes them ſtrong, when theirs cannot be ſhead alone, but others are in the like daunger of loſſe. Thus much for the head: but heads can plot, not execute, and therefore they muſt haue meaner fortunes tyed to them. Generally beware of imparting too much to theſe, for thogh you were before a lord,

you

you become now a ſeruant, ſpecially if the ſecrets were of ſuch importance as may promiſe a more liberall entertainement among your enemies. They are many inſtruments that come vnder the vſe of Greatneſſe : If himſelfe be wiſe, he needes not entertaine many wiſe; and thoſe few where they may doe good farre off: for wit is a ſearcher, and ranſacks euery corner, ſomewhat too much, for it is good, going inuiſibly ſometime. The neareſt I would haue naturally ſimple, honeſt men Appendices farther off that attribute ſo much to my knowledge, as to perform, not to examine my commaundements: ſome for their Alliance, others for valor, a few for diſcretion : ſome ambitious, for that is a qualitie that great matters may be wrought out off: Laſtly ſome honeſt, ſome diſhoneſt : Poyſons are as neceſſary as holeſome Simples, if they be in a hand able to prepare them.

Since

Since Diuinations among men are vncertaine, if Factions be ſo equally peiſed, as it is hard to determine which ſide will be victorious; to remaine wooed by both parts, before wonne by any, is wiſedome.

Shall it be obiected to mee, that the reſpect of right ought to carrie mee? I thinke ſo too, if my power might giue Right the vpper hand; but I do wrong to ſinke with Right, for ſo Right looſeth a Champion: and headlong to run into miſchief is not zeal, but deſperatiō.

Heere muſt bee obſerued how you ſtand to both factions, whether allied, or more beholding to one then the other: for if tied by any of theſe reſpects to the weakeſt, the ſtrongeſt wil be iealous, and then of force you muſt be a cold enemy, for you muſt not thinke to be entertained as a friend. Beware of entring into any, where there may be hope of reconciliation, for that is commonly

monly wrought by the deaths of the meaner parties: so was it between *Tigranes* & *Mithridates*, they were both holden innocent, & their seruants to make them innocent found guiltie. The like in the time of the *Triumuiri*, when the seale of their concord was the deliuering the seuerall vpholders of their Factions one to another. To cõclude, speaking of this euery way appeares danger: but since necessitie inforceth, let circumspection arme necessity: the friends of a priuate fortune are lesse dangerous: in greater there is more gaine, and so more losse: He that stands without, stands naked, and subiect to euery storme, who vnder-propped, so long safe, but no sooner loosened, but ruined. Too much suspition begets treachery; an obstinate belief, is dangerous folly. *Clarissima sententia, Confidere paucis*: the next following is too strict, yet a sentence: *Sed clarior est altera, Confidere nulli.*

Of

*Eſſay.* 7.

# *Of Aemulation.*

I Doe not thinke there are any acquainted with enuie, but ſome olde withered fooliſh creatures, who we ſay haunt our Beere-fats, and our Cattell, ſuch as we call witches; but with Aemulation the refined iſſue of Enuie, euery one is acquainted: yea the moſt noble ſpirits are moſt familiar with it, and they doe well.

I loue not *Socrates*, nor *Caſar*, nor none of theſe ancient glorious ones ſo well (in plainneſſe I ſpeake it) but I could be content their good ſayings, or good actions were mine. I would haue them willingly with the appurtenāces,

and

and with the paines, and coſt they were purchaſed with: but ſince I cannot haue them ſo, I will take patterne by their example: I will liue temperately, and loue valour to atchieue the like Ornaments.

Doe ye not thinke Aemulation doth handſomely heere? Yes, yes, without queſtion ſhe is the verie ſpirit of whatſoeuer taſtes well. When we begin to liue, we are naturally giuen to follow what we know, and ſo we liue vanquiſhed by pleaſure, vntill Aduiſe or Diſcourſe tels vs the way of Vertue, and commends it; and at that time we onely apprehend the commendations, and would faine procure the like: thus is Aemulation the baite of vertue, for looking into the ſweetneſſe of the reward, wee vndertake the labour. Behold the power of vertue, euen they that dwell not with her, but ſpeake of her, it makes their ſpeach gaceſull.

full. I remember the time when I my ſelfe was thus caught: *I* heard the report of the vertuous, and preſently I emulated the Diſcourſers good deliuerie, and began to get his tale by heart: but vpon the repetition I began to thinke, if ſpeaking well were ſo gratious, how excellent would it be to doe well? thus the æmulation of good words, begot the æmulation of good deeds; which one day may come to the ripening, and to the effecting of worthie matters. Come then, put away your ruſtie tradition, all you that thinke not thus: baniſh not Aemulation, except you determine to haue all your young men vnthrifts of their time, for thus youth muſt bee entered: marrie for age, Time hath brought them nearer their graues, and therefore let them a Gods name, loue Vertue for her owne ſake: let them define Vertue, and her reward

inuisibly : but those that are now in the quickest of her sensibilitie, must see her in a bodie sensible, or they will not know her. Parents thus wrap your Aduises, for I neuer beleeued any aduise of mine, vntill the application of their speech came to persons knowne, and so quickened me vp with an honest Aemulation.

## Essay. 8.

# *Of Praise and Glorie.*

TO the thing so full of perfection as nothing can be be added, Glorie must bee attributed : for it is a title onely due to the extream point of all perfectiō, to things acknowledging an originall Praise : Glorie goeth vpward, and is the Attribute to God ; Praise the reward

ward of men reckoned downward, challenging nothing reſpecting his worthines, but that there are worſe, & ſo much goodnes is allowed him, as to ouercom ill in compariſon: we muſt giue glorie then, not vſurpe it, but praiſe is allowed vs, & we may ſafely loue it for Vertues ſake, to whom it is ſo neerely ioyned; as to contemne it, ſhewes a minde eyther ſtupified, or ſhameleſſe.

We that are left beggers by our firſt Fathers vnthriftines, wee haue onely a poſſibility to recouer left vs: wherefore Vertue comes hardly to vs with difficulty & pains; neither will our pouerty permit vs to be content with reuerſiõs, & to poſſeſſe the reward of our trauailes after our deceaſe: & therfore God hath giuen vs vpon deſarts, the liuelihood of praiſe, & after death, the recouery of our firſt rich inheritance: ſo that vertue hath praiſe here, & eternity hereafter. This praiſe muſt be deriued from vertue, for

we muſt loue deſarts as wel as reywards, or elſe our mindes are mercenary.

The reſpect muſt only be to Vertue, which obtained, the reſt are obtained; without which, to ſnatch at praiſe is vaine-glorie, at heauen, preſumption. Accidents cannot ſtand without a ſubſtance, neither haue theſe ſeperated anie Eſſence, but are rather names then things: Vertue muſt beget them, for without her they are not. Let vs ſee vertue then, and afterwards Praiſe: what comes within the circute of our thoughts or deeds may bee adorned with Vertue: to thinke well conſtantly vertuous, and vertue giues it prayſe: is for deeds are begotten by thoughts, & good deeds without good thoughts are not. In things indifferent a gracious Ornament onely is obtained: Thus are our Habits, and part of our Behaulour, which depend vpon occaſion, and are eyther graceſull, or diſ-

diſgracefull, according to time, and place.

Courteſie, liberalitie, gentleneſſe, and ſuch like are outward vertues, and termed the parts of a winning behauiour: good they are, not to bee miſſed, but yet not the end of the deſire of Vertue. But ſhewing our chiefeſt treaſure, wee muſt bring forth Temperance, Fortitude, and Patience: ſo ample is the ſcope of their perfections, as what elſe in mortalitie may be named, comes within the compaſſe of their Dominion.

Temperance is the hardeſt leſſon, ſo contrarie it is to our appetits, ſo ſeldom vanquiſhed: but this difficulty is rewarded with the moſt reſplendent ſhining of all: for Fortitude caries ſafetie with it, and preſent commendations: Patience often proceeds not from the rebutting choller, but from a coldnes of conſtitutiõ; but to poſſeſſe Temperance,

there is no Temperature helpeth, for none are so weake, as to want abilitie to maintaine Desires, and Affections: none so defining Fortitude, as the pleasing their sensuall appetites, shall be called cowardse: It is a concealed victorie, therefore not so neare a neighbor to commendation: no nothing can challenge part of his conquests, for al Tempers, all strengths, all bodies haue affections, therefore to this belongs the title of supremacy. *Fabritius* pouertie as he vsed it, was fuller of Greatnesse, and Splendor, then Riches, or any purchase of Riches: the Giuers liberalitie was nothing so magnificent as the refusers temperance.

A follower of *Alexanders*, denies the wading through a deepe carowse, for feare of needing *Aesculapius*: So is it with all intemperancie, which is most needie, when most full. Wee loue libertie, and yet loue

loue Intemperancie, which is a ſlaue euer hungrie, and asking aſſiſtance. *Diogenes* at a Faire full of thoſe things which Curioſitie, and Houſeholders call neceſſaries, proclaimes his abundance ſuch, as not to haue neede of thoſe things: the riches of his minde was ſo full, as it could take no addition of contentment from thoſe outward gawdie traſh: how rich was this fellow in a Tub, ouer the moſt worldly rich, that with riches, are haunted with humorous, & licorous appetites? Fortitudes circuit is more limited, her ſtrẽgth being deſtinated to be conuerſant with dangers; how like this Vertue lookes to Temperance, ſince Feare is naturally the Companion of Daunger, but Fortitude abſtaines, and in this Abſtinence reſembles Temperance: what armour can promiſe mortalitie more ſafetie then this, which beating backe Feare, looſeth nothing

nothing with ouersight? and if it must be death, *Vn bel morir tutta la vita honora*. I know not how I shall entertaine this closing point of our Actions, because all things not past are among vs vncertaine, but I hope well of my selfe, so much I loath an effeminate bewailing, which hath taken away all pittie from me to see men so fooliſhly compaſſionate of themſelues. *Socrates* ſaith, Feare would faine ſeeme wiſe, taking knowledge of what ſhe neuer knew. Mee thinks for anguiſhes, and paines, *Marius* ſhould ſtrengthen the backe of our reſiſtance, when vpon ſome diſeaſe of his legges, without frowning or crying, or being bound to any thing but wiſedome, he ſuffered the Surgion to ſearch, and cut, and mangle, and cauterize the vaines of his legge: he would haue ſerued the other legge ſo, but that he thought the diſeaſe not worth the curing: Thus expreſſed he his

paine

paine,& yet ſeemed not touched with paine: It was a prety triall,and he that vpon the like, cannot perſwade Magnanimitie to reſiſt weeping,let him obſcure himſelfe,and make account to do nothing but preuent paine, and reſiſt infirmities with Phiſicke. When Fortitude feeles oppreſſion,and an impoſſibilitie of being victorious,to eſchew raſhneſſe,deſperation,and fury, ſhee turneth to Patience,which defends her from being ouercome though vanquiſhed. No Fort can compare with the ſtrength of this,which ſuffering makes affliction angry, rather then her ſelfe moued. Nothing here is comparable to the vnmoued diſpoſition wrought by Reaſon. The earth ſtands neceſſitied becauſe it cannot go,things vnſenſible becauſe vnſenſible:but to haue the feeling of calamities,to be ſhaken with the winds and tempeſts of Chaunce, and mortality, and yet not to be looſened

ſened, not in danger of falling, is the moſt bewtifull, the moſt happie, and the moſt renowmed bleſſing of man, ſo full of perfection, as drawing liking to that extreame pitch, as it ends with Admiration. Who enioyes this Vertue really (for there are counterfaits reſembling it) hath the precioufſeſt Iewell of the world: the vertue of ſtones expelling poiſon, skins, bewitchings, & thunderclaps, hearbes, ſpelles, and Incantations, are not comparable, they are poore in vertues, and perhaps eſtimation in ſpight of them giues them qualities: and though they haue them, it is commonly but one: but Patience reſiſts poyſons, bewitchings, thũderbolts, ſpelles, Incantations, and all calamities whereto our life is ſubiect. Tradition ſaith ſome things will foretoken a miſhap, and breake before the euent: but Patience in the midſt of Calamities breakes not, no nor cracks.

The

The attribute of theſe outward Iewels of eſtimation, if we receiue good by them, muſt go to them: but all theſe bleſſings light vpon our ſelues: wee haue not onely the happineſſe of ſafetie, but the ſweetneſſe of not receiuing it from another. Laſtly, no caſualtie can depriue vs of it, for we looſe our ſelues of it: nor can we be vanquiſhed with miſſing it, ſince he parts from himſelfe that wants it. All theſe bleſſings are the trapers of the furniture of Patience, which no power, no ſtrength, no authority can make recreant. Then Praiſe bring the Garland of Victory, the Chariot of Triumph to adorne this Conquerour, & Fame out of the mouth of Enuy hale commendations, & praiſes: who denies the attendance of his tongue vpon this Trophee, let him be curſed with being not capable of Vertue.

Thus Patience, thus Fortitude, thus Temperance, if Temperance, if Fortitude,

titude, if Patience be vnited, one is not enough, nor two, the consorting Harmony, is not full enough: besides wanting one, the contrary not wanting, duskes all with counteruailing vices: but to be compleate, is to haue all, from which though we sometimes slide, let not that discourage vs, but vp againe, and happily with being ouercome, we may learne to ouercome, which yeelds the contentment of being victorious: Victory brings forth praise, and Praise ends with Eternity; Eternitie to our name, and to our soules. Praise is the breath of Fame, which if ouercome by Time, Eternitie reuengeth, and ouercommeth Time, and in despight of his worme-eaten consumption liues in our best part, our diuinest in that, a life full of ioy, and knowing no end of ioy, carried to the height of blisse, by the wings of Eternitie, and contentment, whose incomprehensible happi-

nesse

neſſe none can imagine, that are not happie in the enioying eternall Contentment.

*Eſſay.* 9.

# *Of Entertainment.*

THere are but two cauſes that pull on Gheſts, Loue, and Buſineſſe: I muſt in good nature make much of the former; and the latter, neceſſitie inforceth me to entertaine: but I like not to dwell vpon theſe. A ſhort time may ſatisfie viſitation, and buſines not hindered by complement cannot laſt long.

Mee thinks I ſhould haue done now; It is tedious to meete with a fellow

low that will ſtay to day, & to morrow and the next day, on purpoſe to ſay he loueth. If he feare my memory, that he thus reiterateth Loue, let him giue me ſome token of remembrance: this tarrying perſwades me rather the contrary, hee is my enemy that thus eats vp my meate, and time, without any cauſe that perſwadeth his ſtay. Truly the name of a good fellow is ſo deare a title, that I had rather traffick with courſer ſtuffe, and be called parſimonious, yea miſerable if they will; It ſmarts not halfe ſo ill as the phraſe, *Euery bodies friend but his owne.* I know ſome whome modeſty reſtraineth from telling Impudency their faults: Alas good Vertue, that thou art growne a coward, and dareſt not diſcouer thy ſelfe. Well, I haue a medicine for theſe people, I will not be conſumed liuing by theſe wormes: what's your pleaſure? this is my anſwere, farewell.

Theſe

Theſe wordes haue an excellent vertue in thē, they deliuer you to Solitarineſſe, the mother of Contemplation, they keepe your houſe ſweete, and at dinner if you like a diſh, it is your owne fault if you haue it not cold. When my occaſions grow ſo deſperately mad, as in deſpight of me they will hale me abroad into throngs, & great aſſemblies, he that entertains me, I will him, ſpeak to all, reſerue a ſtraunge familiaritie for the beſt, and my good word, & courteſie generally. I haue knowne ſome affecting Courteſie ouerthrow their labours, with not hauing choyſe of Cō-plements, but confounding a Gentleman, and a Peaſant, with the likeneſſe of ſalutation, and farewell: they were too blame to ſet vp ſhop ſo ill furniſhed. As men differ, ſo muſt their vſages, and reſpectes, not to all, *I am the ſeruant of your ſeruants ſeruant*. In truth I am naturally kind,

kind, and pittifull, and would gladly giue euery man a testimonie, that I neither hate, nor contemne them. I will speake, and pittie, and lament with all, and to some giue my time without a fee, but not destroy my selfe for their sakes: they are no Gods, I need not sacrifice my selfe, there is crueltie in this courtesie, I must not do thus: marry any kindnes that shortens not in the spending, that makes not the purse emptie, and the household-booke rich in *Items*, I am readie to be their Host, and to entertaine all: but to keepe open house vntill I shall be compelled to shut vp my doores, must be pardoned me. I haue a purse, and a life, and all that I am for some fewe; but they are indeed but a fewe: *Non omnibus Dormio.*

Essay. 10.

# Of Ambition.

WE are all in darkeneſſe, the Sunne, and our eies helpe vs not: for we ſee by thē, trees, and woods, mountaines, and men, but the light of reaſon is clowded: ſo doth our diſcerning but beget Opinion, and when we haue ſaid we thinke thus, our knowledge is at the fartheſt. My ſteps are the ſteps of mortality, and I do ſtumble and ſtagger for company, and crawle rather then goe; yet I deſire to get further, and to diſcouer the Land of light. To this end I reade and write, and by them would faine catch an vnderſtanding more thē I brought with me, before decrepite-

nesse and death catch me.

*Cicero* exacteth an extraordinary knowledge from his son, because of his hearing, & conuersing with *Cratippus*. Mee thinks more should be expected from me, who haue had, and carried about with mee, the excellent Philosophy of a soule. I am now come from conuersing with Princes, great spirits, and high fliers, Historie hath possessed mee last, a knowledge meetest for vs, since most of the rest are supernaturall, and not of so readie vse: our thoughts heere runne leuell, and may ouertake, for they are earth, and wee are earth; the rest haue too much law; it is a great start to be as farre as heauen before vs. What we call licorousnesse in children, greedinesse in Clownes, miserie in couetous persons, the same is ambition, in a higher fortune: the head of this humor is one, but in the disposing takes seuerall passages. To aspire is

Ambi-

Ambition, which is hope attempting, heere hope is abuſed, which is giuen to man not to clime with, but to keepe him from falling. It hurts not for all this, if we would allay the vigor, and prepare it, as we doe Quicke ſiluer, which killing, cures. I would giue men leaue to looke vpwards, to make themſelues apt, and nimble to leape: let them a Gods name loue learning, the experience of youth: let them obſerue, and be expert in the knowledges of men, and their actions, let them bee iuſt, temperate, and vertuous, all this time it is not ill, it makes them more induſtrious, then perhaps Vertue could ſo ſpeedily: but to looke vpwards, and ſinke into the earth, to haue a high minde, and then to beſtow intollerable worſhip vpon a great man, meerely becauſe he is great, I like not. I doe not thinke but Vertue apparrelled in a true magnanimitie, muſt ſpeed

as well as a ſeeming good in inſinuating baſeneſſe: and I would rather chooſe to riſe by louing diſtreſſed vertue, then by adoring pompe; it is much more cleanly, though more daungerous. Men miſtruſt themſelues when they truſt more to pleaſing, and ſoothing, then to their owne inward graces. If I be honeſt, valiant, and able to manage great matters, doo I not abuſe them to flie for preferment to flatterie, baſe ſeruitude, and admiration of their actions, who are worthy to be diſdained? It is worthineſſe to plucke Honour from daungers, and hazards, to aduenture famiſhing in a ſiege, to bee the firſt at a breach, to lay hold at the grappeling of ſhippes, vntill the loſſe of both hands, and then to hold by the Teethe: this is the way to honour directly; for which if their be not recompence, vpon their heads let it ly: Comfort cannot be wanting to theſe men

of valour, that they haue reſtored to their Countrey, the bloud, their Countrey once gaue them. Are not theſe vertues better then to wooe preferment as if ſhe were a wench, to ſend preſents, to praiſe all, becauſe we like ſome; to dance among the creatures of ſeruitude, three houres before our God doth riſe, and then to thinke well of a nod for recompence? I do not thinke it pride in my nature to abhorre theſe, but a good ſafe care to keepe her ſelfe from bemiring: for we muſt not counterfait, if wee worſhip *Baal*, we are no Chriſtians: and he that declines to their adoration is not honourable.

I like well of *Auguſtus* his choiſe of Senatours: Let him trie mee thus a Gods name, and reiect me if hee liſt: I will ſubſcribe to his wiſedome, but neuer be bound to be the regiſter of his Glorie, nor to make offerings to him, to pay, to pray, and to ſerue.

Let them that will guild ouer their fetters with the name of Pollicy, call him a good Polititian that can thus temporize, I thinke he is a ſlaue borne, meeter to feare then loue, let him be whipped, not cheriſhed. Thus I thinke ſeriouſly, though I write it in my talking ſtile, it may be it is the better, for commonly he is not ſtricken againe, that laughes when he ſtrikes.

## Eſſay. 11.

# Of Diſcourſe.

IT is a pittifull thing at great aſſemblies, to ſee how the ritch, and gay, will ingroſſe the talke, and how baſely they vſe that commoditie, not a word able to profit a Hackney-man: they ſend

ſend away Time worſe apparelled then their Horſe-keepers, poore & naked of what is precious, but loden with ſtraw and durt, good only for Thatchers and Dawbers. At this time I ſuffer much, ſpecially if I would chooſe rather to fill my eares then my belly, I wiſh for Fidlers to confound them, or any noyſe ſauing theirs. I would at this tim looſe my memory, for ſhe is couetous, and takes all, and with this ſhe will pollute all, make all taſte of Barbariſme.

In this time my eye wandering to finde a handſome cauſe of Interruption, meets with a fellow in blacke, back againe they come with their Intelligẽce, and tell me they haue found a Scholler. I goe to this Veſſell, and thirſting after ſome good licout, haſtily pierce it, whẽ there iſſueth medicines, or law-tearms: alas, it is either a Surgeõ, or an Aſturny: my expectation hath broken her necke. Well theſe are places to grow fat in,

not

not wiſe. Let vs trauaile ſomwhither elſe, to the Vniuerſitie: Their diſcourſe is good, but too finicall, you vndoe them if you ſuffer them not to goe Methodically to worke. *Nego maiorem, aut minorem, probo, ipſe dixit, &c.* I like not this, except his aduerſarie be a Fencer too, there is no vnderſtanding one another: It is a general fault among the beſt profeſſions: For Mercenarie, and Mechanicke, it skills not: It becomes them well to diſcouer themſelues by their ſpeech: but a Gentleman ſhould talke like a Gentleman; which is, like a wiſe man: his knowledge ought to be generall, it becomes him not to talke of one thing too much, or to be wayed downe with any particular profeſſion. Heerein I admire *Plato* his Deſcription of *Socrates*, who although a Souldier, and a Scholler, yet he diſcourſed ſtil like wiſedome, which commaunds ouer all. One knowledge,

is

is but one part of the houſe, a baywindowe, or a gable-ende: who builds his houſe ſo maimed? much leſſe himſelfe, no, be compleate. If thy Gheſts be weary of thy Parlor, carry them into thy Gallery: Be thus, but yet if thou meeteſt with a fellow, that wold faine ſhow thee he is a Mathematitian, or a Nauigator, be content to talke with him of Circles, and Quadrangles, of the Poles, and Nauigating Starres.

There is another Creature that weyes euery word, and will be ſure to turne the *verbe* behind, affects elegancy, and to be thought learned: this fellowe is formall, he robs himſelfe of his commendations, with this premeditated courſe: men looke for much, where they diſcerne ſuch a preparatiō: beſides me thinks he dreſſes Truth and wiſedome too gawdily. It is the Country faſhion to ſugar ouer what is naturally ſweete: he profits not his Auditory.

I knew a Country Church furniſhed with a Clocke, whoſe hammer was ſtricken by an Image like a man, vpon the wheeles ſtood a Catte, which whē the Image ſtrooke, made ſuch haſte away, as the Pariſhioners when they ſhould haue wept for their ſinnes, and were moued thereunto by the Preacher, laughed at the Cattes nimblenes: ſo is it with this mans hearers, they catch at ſome prettie ſounding words, and let the matter ſlip without any attention. Let Ape-keepers and Players, catch the eares of their Auditory and Spectators with faire bumbaſte words, & ſet ſpeeches: It ſhalbe my courſe when I muſt diſcourſe (but I had rather heare) not to looſe my ſelf in my tale, to ſpeak words that may be vnderſtood, and to my power to meane wiſely, rather then to ſpeake eloquently.

*Eſſay.* 12.

# *Of Cenſuring.*

THere belongs a dutie to euery action, they are our preciouſſeſt Iſſue, beeing ours alone diuinely deſcended, the children of our ſoules, we muſt name them, our Cenſure is the Goſſip, the names good, or badde. There was a time of no diſtinctiō, for all were good and then Praiſe was ſuperfluous, for they had motions, & inſtigations more excellēt: but now we are ſo ill, that they deſerue thanks that are good, & muſt be cheriſhed: for vice hath perſwaded cuſtōe, that to call naught naught, is vn ciuil, & daungerous. Things in ſuſpence come only vnder Suppoſition, & Iudge-

ment

ment will not turne her ſelfe into Opinion with medling with vncertainties. What's paſt is in the power of our Cenſure, and it were pittie it ſhould be prohibited, ſince experience doubles our naturall diſcretions, and diſcourſe adds to experience, beeing the Cenſure throwne vp and downe in our brains, vntill the wiſeſt with the ſtrength of Reaſon, determines it. We are not without ſcandalizing, and reproaching vaines, but they are occaſioned either through enuie or malice, too foule, and miſhapen mothers, to beare ſo faire a child as reformation: yet I haue heard ſome wiſe men hold that venome of enemies not vnprofitable, that diſcouers our imperfections: what an vnhappie and monſtrous world is this of ours, where the beſt Offices are performed by our worſt acquaintance? For friends either we chooſe them ill, or corrupt them, or there is no choiſe, I feare the laſt,

laſt, yet I thinke it poſſible, if we be good, to make them good: but our conuerſation is to delight, not to better, we haue commerce, and traffick with our goods, not our minds: Herein let me regiſter my particular happineſſe, who haue parents more carefull of my mynd, then of my bodie, whoſe aduiſe or example, if I will follow, I cannot ſtray,

But in this paper I was determined to ſpeake more generally, for particularities are offenſiue: Which tender affection of ours, though I abhorre, yet I meane not to hazard my ſelfe with Innouation. I will aduenture my opinion, but not my ſelfe for my opinion. Whether it be ſolitarineſſe, or my conuerſing with bookes, or that my youth hath not beene worthy of graue acquaintance, I know not; but the greateſt number (me thinks) are out of the way: their proiect, the end they determine

mine at is low, and baſe. Since Time hath diſtild our bloods, and ſeperated vs from the crowde, I holde nobility bound not to commit any action taſting of a degenerate humor. Our ſoules though they can here take no eſſential action, yet in titles they do: for our vertues ſure wee were firſt preferd, which is the deſert of our ſoule; our ſoules thē are gentlemen, & we ſhould apparrell them: but wee attribute all to our bodies, wee feede them well, and cloath them richly ſo that we haue Gentlemens bodies, and ſlauiſh minds; nay euen our bodies, ſtrip them of cloaths, and worſhip, ſute our minds, being groſſe, and thick ribd, apt for nothing but a chaire with a backe, and a paire of ſlippers. Eaſe and formalitie, are the higheſt we reach at, and like ſeeming Fencers, we are meeter for a flouriſh, then defence. It is the comfort of ſorrowe, to ſearch the cauſe

cauſe of our miſhaps: for this what ſhal we ſay, that ambition is a fault, and Quietneſſe a bleſſing? No, but that our educations are rude, and we are blinded with Ignorance. I diſſwade euery worthy ſpirit from the inticements of Ambition, & Quietnes I hold bleſt; but I hold not Idleneſſe to be quietnes, but that, that peace is good, which authoriſeth the exerciſing goodneſſe. Beſide the bond we are obliged vnto our Countrey, euen for our own ſatisfactiō (me thinks) we ſhould be more induſtrious. I durſt venture my life, there is no pleaſure ſo ſweete to age, blind, & decrepit, & by time robbed of all Health, and Contentment, as the meditation of good deeds: It is a ritch inheritance which the father hath, and the children haue, & the whole houſhold is graced with. If wee bee asked how we haue liued, how are vve pierced, how cowardly our ſloath ſeiues vs, leauing vs

vvith

without all defence? Place two men in equall fortunes, the one the ſeruant of Vertue, and of his Countrey, the other of Idleneſſe, and pleaſure; fooles may determine him happieſt that eates moſt meat, and keeps moſt men: but after their deaths, the eies moſt bleared with vice, cannot but acknowledge what a huge diſtance Fame makes betweene their memories.

I haue knowne the extremitie of this little life, and of the other I haue had ſome little taſte, and euen that taſte I ſo much preferre, as I reckon not my life from the time of my birth, but from this day, how much they differ, what a tranquillitie there is in the one, what wretchednesſe in the other, how pleaſing a ſight is the inward aſpect to the one, how horrible and fearfull to the other, that by mine owne experience I can affirme, I was afraide to thinke of my ſelfe, and neuer durſt aske account

of

of my owne life: their diſcourſe and familiarity how vnlike, this life able to better the Auditory, to ſet foorth Vertue in her faireſt colours, the others motions like the pennymotions able to ſtirre, and ſtare, and downe againe. We patch & lengthen our hopes with ſuch fraile and ſlender ſtuffe, imputing our misfortunes to our Deſteny, and to the time, like *Tiberius*, asking a Gard of the Romane Senators, ſaying his loue had purchaſed the hate of the Common-wealth, when it was his vnmeaſurable crueltie. Neither in publike, nor in priuate liues, need we bee in this aduenture, it is no bodies fault but our owne: for Fortune hath no power of Wiſedome, but of Senſuality, and of liues that ſwimme and nauigate without the Load-ſtone of Diſcretion, and Iudgment. I am brought in this Theame, to write with more then an ordinary vehe-

mency, ſo certainly doo I know mãs happineſſe to reſt in the managing his owne time: Euery man may be bleſt, and rich in perfection, if his own diſſoluteneſſe, and vnthriftineſſe, incurres not the contrary. I wiſh we were all thus carefull, and if I can, I will begin, which I ſhould the better performe, if a generall conſent of amendment were in euerie bodies minde. Let vs one helpe another with laying open our diſeaſes to one another: If our titles in our lands be neuer ſo little cracked, or ſeame-rent, wee ſweare with our blacke boxes, wee are diligent in ſearching to recouer them: but our mindes are ſeam-rent, cracked, and bawdie, but we aske no helpe, nor endeuour to doo any thing but to conceale them. For euery headache our vrines knocke at the Phyſitions doore, and we are inquiſitiue about the ſtate of our bodies, but

our

conſcience may exclaime, and cry out to vs, how ſicke, & famiſhed our ſoules ſtate is, but we will not here her. Times paſt were not more carefull, but imployed their care more worthily: I will be bounde in the Romane Commonwealth, in the time of one mans conſulſhip more excellent deeds were performed, then there is now throughout the worlde in many yeares. Who can match mee, *Scevola* burning his hand without motion? Where is there a *Rutilius* that will prize his Common wealth ſo dearly, as to run into the lawes of torment, and death? No, vvee dravve not euenly, but are carried avvaye vvith particular Humours.

Lavves & inforcements, muſt keep vs from the extremity of ill; what ſlauiſh mettalls are we made of in the meane time, that chooſe to fear punſhmēt, rather then to loue Vertue? I blame nothing

for this but Custome: It is in her power if she will, to make shame smart as ill as whipping.

Lawes keepe but the dregges of a Common-wealth in obedience, and them only from being too ill, but vpwards it prouokes them not, nor any thing but Custome, and the estimation of Vertue.

All this time I haue built but the bridge I meane to trauell vpon, and not that annointed with a finicall Exordium. I trauaile where I list, and when I list, & will not bind my self to more then I list. Let my feete be bounde to come into the hall before the great chamber, my head shall see which I list first.

I hate the dulnesse of my owne feet, and my horses, when I trauel, & cherish the nimblenesse of my thoughts which can fly out to the world in an afternoone.

I am determined to speake of bookes next, to whome if you would not

not ſay I were too bookiſh, I ſhould giue the firſt place of all things heere. The beſt witte of man that euer was, not aſſiſted by ſuch helps as may make my compariſon blaſphemy; neuer brought ſo much into the world, as by their aſſiſtance he hath had. When I heare a naturall man ſpeake in his beſt, I can ſay but wittie, My commendations are at the fartheſt; but the tongue ſteeped in the true vnderſtanding incident to learning, hath Wiſedome for his rewarde. Experience doth much, but it is too full of ſcarres and wounds, and is bought with gray haires, and dangers: when the other hath no leſſe that hath trauailed but in his ſtudy. In a worde propounde any courſe ſauing eating, and ſleeping, and wanting this, you are maimed: euen in the life of blows, and warres, where ſtrength ſeemes to beare more ſway then vnderſtanding,

yet Armor, Diſcipline, Marſhalling, Aduantage of number, and ſcituation of the place, ends with the well tuned Harmony of an oration, whoſe force hath often beene as much as all the reſt, and with the ſweeteneſſe, added vigour to the harſhneſſe of Valour. Of Bookes, for both Philoſophies I onely eſteeme *Plato*, who doth ſo cunningly weaue them together, as (me thinkes) he ſaith he is content to giue you knowledge, on condition you ſhould bee honeſt. In the perſon of his *Socrates*, he ſetteth downe one of the moſt abſolute formes of life, that is poſſible to be imagined. I doubt whether he were ſo well as his picture, yet *Plato* telles it ſo with the circumſtances, as I am afraide ſometimes by doubting, to do him wrong: If he wanted not very much hee is worthy of admiration, if very much, of applauſe, being the onely man that euer

euer I heard of, moſt innocent of entertaining a forced grace for ſome ſecond cauſe.

Of Hiſtory if you will haue mee ſhow you the beſt firſt, I muſt begin, and ende with *Tacitus*, ſo graue a ſtile, ſo Iudiciall a Cenſure, and ſo piercing an eye into the deſignes of Princes, and States, neuer met in one man: he is ſo worthy, that I wiſh hee were as rare, for I hold no eye meete to wade in him, that is not at the helme of a State.

For profitable Recreation, that Noble French Knight, the Lord *de Montaigne* is moſt excellent, whom though I haue not been ſo much beholding to the Frēch as to ſe in his Originall, yet diuers of his peeces I haue ſeen trāſlated: they that vnderſtād both languages ſay very wel done, & I am able to ſay (if you wil take the word of Ignorance) trāſlated into a ſtile, admitting as fewe Idle

words

words as our language will endure: It is well fitted in this new garment, and *Montaigne* ſpeaks now good Engliſh: It is done by a fellow leſſe beholding to nature for his fortune then witte, yet leſſer for his face then fortune; the truth is, he lookes more like a good-fellowe, then a wiſe-man, and yet hee is wiſe, beyond either his fortune, or education: but his Authour ſpeakes nobly, honeſtly, and wiſely, with little method, but with much iudgement: Learned he was, and often ſhowes it, but with ſuch a happineſſe, as his owne following is not diſgraced by his owne reading: Hee ſpeaks freely, and yet wiſely; Cenſures, and determines many things Iudicially, and yet forceth you not to attention with a hem, and a ſpitting Exordium: In a word hee hath made Morrall Philoſophie ſpeake couragiouſly, and in ſteede of her gowne,

giuen

giuen her an Armour; he hath put Pedanticall Schollerisme out of countenance, and made manifeſt, that learning mingled with Nobilitie, ſhines moſt clearely.

*I* haue done with bookes, and now I will ſit in iudgement vpon all thoſe that my memory can readily produce, and it is no preſumption, *L'euento ſpeſſo è giudice non imperito delle coſe*: Seeing the beginning, and ending, the circumſtances fall eaſily into euery head, eſpecially conſidering my opinion of theſe things is no part of my faith, neyther doe I hold them ſo obſtinately that I will not doe Reaſon reaſon, and yeeld if I ſee cauſe. I thinke Courage in the time of *Alexander* the great, was a great Gamſter, Pollicy at that time was not his crafts-maſter; ſome vnderſtanding they had in marſhalling an army, in aduantaging thēſelues by the ground, but in more hidden points they were

not

not then exerciſed : thus I thinke his Conqueſts the leſſe miraculous : but yet from ſo young yeares, from ſo little experience, the heigth of his attempt was honourable, and his proceedings admirable: to keepe ſo warlike a people in ſo good a temper, argued a great ſtrength of vnderſtanding, yet doe I bleſſe no action of his more then the faire vſage of his female priſoners, conſidering their beautie apt to prouoke, his temper being fiery, not to endure prouocation, one of theſe reſiſtances ſhines beautifully, and as *Cicero* ſaith of *Ceſars* clemency, is an action purchaſing glorie without ſharers: His foundation was anſwerable to ſo high an enterpriſe, ſharing out his particular reuenewes among his followers, which wonne their loue : for meane fortunes loue wealth, high Fortunes Glorie.

Among theſe, *Perdiccas* ſpake to my liking

liking, who being offered an ample Patrimony, asked his maiſter what he would leaue to himſelfe, *Alexander* ſaid Hope, hee deſired to reſt there too: excellently well plaied on both ſides: hee was a rare young man, whom Fortune followed, and with whom Death played good Fortune, for I thinke if he had liued, hee would haue loſt by the world, and growne downward: ſo excellent was his youth: as I am afraid his Age would not haue bene anſwerable, and then his Coruet would haue fallen out diſgracefully, therefore he did well to die.

If the Senate of *Rome* had ſeene *Ceſar* weepe that hee was not vp aſſoone as *Alexander*, I thinke they would haue curbd him ſhorter, but hee offended worſe in that iourney, when he proteſted among his Companions, that the firſt place in a little Village, was in his eſtimation more worthie then the

ſecond

second in *Rome*: I like not this openesse, it was not sutable to *Cæsar*, hee played his Game well, but there was no cast like the reconciling of *Cassius*, and *Pompey*, it wonne him the wager: Euen this one Action deserues a volume, for there is much in it, but I will thinke the rest, and giue it onely a scratch with my pen: his Gouernment generally was like *Cæsar*, onely there rests two things that *I* am determined to touch: the one is erecting againe the Statues of *Sylla*, and *Pompey* throwne downe by their misfortunes, it was too late for their memories to hurt him; yet this clemencie to his enemies, made his friends not doubt to speed well vnder him, and those indifferent to finde him a good Lord: this was well done. The other as ill, that hauing brought a gouernment free to a particular, and forestalled all Dominion, not to be content with the thing, but to thirst after the name

name of a Monarch, it was vnſeaſonably done, and in my opinion the haſtener of his death. This puts me in mind of the cõtrary courſe vſed by the houſe of the *Medici*, who did pull the ſtaffe of libertie ſo eaſily out of the peoples hands, that they had it before they were miſtruſtred: ſo by degrees did the ſon get farther then the Father, and the Grandchild farther then the Grandfather, as if their ſoules before their communicating with their bodies had ſate counſell about it.

*Auguſtus* the heire of *Ceſars* labours, was borne fit (in my opinion) to ſettle a new erected Empire, *Militem Donis, Populum annona, cunctos dulcedine Otii pellexit*: hee tooke the right courſe, for there is in the multitude a ſtrength more then they know of, & in this new world, ſeueritie might haue brought them to tricks of Teſtineſſe, able to haue indangered their Rider,

but

but he looſened them, and gaue them lawes, and reſtrained the exceſſe of the mighty, things acceptable to the people and with theſe good innouations, hee turned their eyes from looking into times paſt, or practiſing to recouer libertie. But of all the Princes that euer my eyes haue met with in my reading, or my ears haue heard of by others, the onely Polititian was *Tiberius*: his beginning was not ill, but full of wiſdom, and ſomewhat vertuous, yet ſomewhat the better (as it is thought) for feare to be excelled by *Germanicus*, whoſe power in ſouldiers, wiſedome to mannage great matters, aud loue to poſſeſſe himſelfe of great matters, was ſuch, as *Tiberius* liued iealous as long as *Germanicus* liued: there was no leſſe honeſt policy in *Germanicus*, who ſaw *Tiberius*, yet was not able to ſhunne him: After a great Conqueſt of the Germanes, markes of Triumph being ſet vp, *Tiberius*

*rius* was mentioned in the Inſculpture, and the conquerour left out, for hee knew well the couetouſneſſe of Tyrannie.

*Tiberius* courſe with *Germanicus* was full of ſafetie, I cannot ſay honeſtie: firſt to remooue him from the gouernment of *France*, where hee was ſtrong in the loue, and multitude of his ſouldiers, was vnder the cloake of rewarding his vertues with Triumph: Afterwardes an inſurrection in the Eaſt partes was acceptable vnto him, to ſuppreſſe which, he ſent *Germanicus*, where hee might bee nearer daunger, remote from Loue, & conuerſant with Chaunce; to effect which, hee ſent thither *Piſo*, by baſe flatterie to winne the Souldiours, and by oppoſing himſelfe to *Germanicus*, to keepe forrayne Princes from vniting themſelues to him.

*Germa-*

*Germanicus* died there (as it is thought) poysoned, which the people desirous to reuenge, he suffered to keep himselfe out of suspition, and yet with such hope to *Piso*, as kept him from discouering the secret. His speech (euen in light matters) was obscure, and subiect to a double construction.

In the gouernment of forraine Prouinces, he made choyse rather of a slow delicate people, then of spirits of more excellency; as *Suetonius* saith he did of *Vitellius*, *In inferiorem Germaniam missus est, contemptu magis quàm gratia electus*. In the end this course made him grow doubtfull: for such pepple being vncapable of those places, indangered the Empyre; and such as were worthie, hee thought daungerous to his particular person: to auoid which, hee chose Gouernours of abilitie, which exercised their wits in their places with the

the bodies of their Lieutenants, and themſelues hee kept neare him in perſon. I make no Apologie for his vertues (for hee was vnmeaſurably vicious) but his pollicie neuer fayled him but in his affection to *Seianus*, who ſurely had gone beyond him, had hee not beene hindered by the peoples hatred, and the number of his ſucceſſors, rather then by himſelfe. In the end, let me end with Death, which laſt part giues eyther luſtre, or blemiſh to our memories: nothing heere can ſtand, therefore let vs make it in our powers to goe out handhomely. Feare (mee thinks) is deſtinated to more vncertaine euents, and therefore ſhould not diſturbe our concluſion, ſaying truely, I ſhould forbid it in all things, but Diuinitie, for it hinders our intentions, and a ſeeming, makes vs doe things vnbeſeeming.

*Quippe etenim quàm multa*
*tibi iam fingere poſſunt*
*Somnia, quæ vitæ rationes*
*vertere poſſunt,*
*Fortunaſque tuas omnes*
*turbare timore?*

*Tacitus* makes one of the *Sempronii* not wholely to degenerate from his houſe for dying well, *Conſtantia mortis haud indigna Sempronio nomine.* I know not any thing ſo certainly in our power that carrieth with it more maieſtie, and begets a more eternall, and continuall Honour: nor any thing that wee may prouide for ſo certainly, and not be deceiued. Let vs a Gods name *Hoc agere*, when we liue, liue: and when wee are about death, tend our buſineſſe.

Though we haue many examples notable in this kind among the Græcians, and that it was ſo conuerſant with the Romanes, as nothing was more in faſhion: yet I wil name only two of ſe-

uerall

Sexes, it may be they may ingender among vs, and beget Reſolution: I like them the better becauſe vnexpected, therefore their manner of entertaining it not affected, it was *Iulius Cæſar*, and *Olimpia* the mother of *Alexander*, they died comely, and had euen then when they were out of daunger of Reproofe, a care not to commit any ill-beſeeming Action.

There is a laſt taſte of things, that giues them the name of ſweet, or ſoure: from this we haue drawne a Metaphor, that nothing goeth with full applauſe, that holdes not his perfection to the end. Of life, and his appurtenances Death is the laſt reliſh, which if it taſte fearefully, and looke troubled, drawes the Cenſure to determine it licour full of the lees of Humours, rather then of cleareneſſe, and puritie.

Eſſay. 13.

# Of Feſts, and Feſters.

I Thinke Ieſtes, and ſcabbes are much alike, both the aboundance of ſuperfluous humours, and this breaking out more wholeſome then pleaſant. It defends the wit & the body from ſickneſſe.

If the moſt naturall abilities bee thus deformed, what becomes of the affections of this vaine, who inforce it in themſelues? Surely if they determine not to beg with it, and ſo to mooue commiſeration, put it on, and nouriſh it as Beggers doe broken ſhins, I knowe not their vſe. It is onely tollerable in them whoſe natures muſt of force haue

that

that vent, which vſe it as ſome bodies do breaking of winde. But for them that will chooſe to looſe a friend rather then a Ieſt, and deſire to be admired in laughter, and are out of countenance if their Ieſtes take not, they be in my opinion ſtrange creatures.

There is another ſort worſe then theſe, that neuer vtter any thing of their owne, but get Ieſts by heart, and robb bookes, and men of prettie tales, and yet hope for this to haue a roome aboue the Salt. I am tyred with theſe fellowes, my eares ſuffer at this time, more then at Parris Garden.

I would haue a Ieſt neuer ſerued aboue once, when it is cold, the vigour, and ſtrength of it is gone. I refuſe to weare buffe for the laſting, & ſhall I be content to apparrell my braine in durance? by no means. Of things of this kinde, I would not deſire to be doubly furniſhed, for by that time one be

worne, it is out of fashion.

There is a kinde of harmelesse witty mirth, at sometimes not ill becomming, but the excesse is abhominable; especially to set the wit on the tenterhookes for so base a purpose. Hee that happens on this mediocritie hath no euill chaunce, but to take paines, and to earne a Iest with labour, hee is in worse case then a Ballad-singer.

Essay. 14.

## Of Youth.

MEe thinks this same Youth is a very sickenesse, a malady full of distemperatures like an Ague, it wisheth for what would hurt it, is daungerously sicke, & yet will take no phisicke. It is a strange thing

thing, that the beginning of life ſhould be death, thus full of vncurable diſeaſes.

I haue long laboured in this infirmitie, euer ſince I was borne, I am not yet cured: they ſay there is nothing good for it but time, which I cannot yet get, and therefore am ſtill ſicke, though not ſo ill as I was: for I borrowed a little of Experience, which hath done me onely this good to know I am not wel, it hath made me ſenſible: ſince I came to which my occupation hath beene to obſerue my ſelfe, & others. And if it be not the effect of a cruel nature, it would make a man laugh to ſee the diuerſitie of their fits, generally all madde, but differing in the manner of their furies. Their braines are all ſo hotte, that they haue no vſe of thē, they are all numme, only their ſenſes are left them, in whoſe pleaſure they liue. Some giue all to their ſight, and loue to looke vpon nothing that looks not faire, and yet they looke

in

in the Glaſſe to finde themſelues, when a more beaſtly ſight they cannot finde in the world. Thus doe they attribute all to their ſenſes, though they differ in allowing the preheminence.

It is with them as with the Indians for their Gods, ſome worſhip the Sunne, ſome the Moone, Beaſts, Fiſhes, and Foules, or whatſoeuer elſe it pleaſeth their fancies to preferre. Sometimes they grow inconſtant, & vary their delights.

There is moſt hope of theſe, for I hold, that *Inconſtancie* the working of their ſoule, who loathing this language of earth which ſhe vnderſtands not, ſheweth them betimes the end of their delights to be griefe.

I haue noted when theſe ſence-pleaſers haue come from any of their ſports, what a naked diſcourſe hath followed: how well *Iumball* gaue it in ſuch a mouth, he hath a noſe cries one like a Beagle, and yet a very deepe mouth:

mouth: if verie deepe, deeper then his head, for that is too too ſhallow: In this kinde paſſe they all their time, and ſome worſe: and yet theſe are the beſt ſorte of youth, there is greate hope of theſe: mee thinkes there ſhould bee ſo of their Dogges too, for they receiue all from them.

In the other ſorte more riotous, I can commend nothing but their reſolution, ſurely they meditate much on Death, and thinke not to liue till to morrow, for they take care onely for to day.

Thus much I know of Youth, I would I could tell you the diſpoſition of Age too, for I am weary of this life.

Of

Essay. 15.

# Of the obseruation, and vse of things.

I Come now from discoursing with an Husband-mā, an excellent stiffe slaue, without obseruation, respect, or ciuilitie, but not without a great deale of wit, if it were refined, & seperated frō the durt that hāgs about it. I haue sold him an houre of my time, & haue ware for it, good sound principles, in truth becomminga better fortune: This time, hath not beene lost, for his experience, his learning of Tradition, and his naturall witte hath enformed mee of many things, I haue picked out of him good Philosophy, & Astronomy, and other obseruа-

obſeruations of Time, & of the world: all which though hee imployes about durt, and allotteth to that end, hinders not me from making a more worthy vſe of them.

There is not that thing vppon the Earth, that well examined, yeeldes not ſomething worthy of knowledge: that diuine Artiſan that made them, neuer faſhioned any thing vnprofitably, nor euer ſet forth any of his workmanſhip without ſome inward vertue. I do firſt preſcribe them that deſire to proue excellent in diſtilling theſe ſimples, to lay in good ſtore of the fuell of learning: whatſoeuer he hath of his own natural wit, is not ſufficiẽt, it makes not the fire hot enough: for there is a great deale of tough vile ſtuffe to be drawne out, before what is pure can be gotten; but thẽ (I tell Ignorãce a miracle now) he ſhal not ſe, nor touch that thing, that will not adde to his wiſedome: for

things

thinges are a kinne to one another, they come all out of one Fountaine, and the knowing one, brings you acquainted with an other, and so to others. All kinde of bookes are profitable, except printed Bawdery; they abuse youth: but Pamphlets, and lying Stories, and News, and twoo penny Poets I would know them, but beware of beeing familiar with them: my custome is to read these, and presently to make vse of them, for they lie in my priuy, and when I come thither, and haue occasion to imploy it, I read them, halfe a side at once is my ordinary, which when I haue read, I vse in that kind, that waste paper is most subiect too, but to a cleanlier profit: I see in the the difference of wits, & dispositions, the alterations of Arguments pleasing the world, and the change of stiles: this I haue in despight of him, be neuer so ignorant: and if hee hath any

thing

thing good among ſuch ſtore of ill, why that is mine too. I haue not been aſhamed to aduenture mine eares with a ballad-ſinger, and they haue come home loaden to my liking, doubly ſatisfied, with profit, and with recreation. The profit to ſee earthlings ſatisfied with ſuch courſe ſtuffe, to heare vice rebuked, & to ſee the power of Vertue that pierceth the head of ſuch a baſe Hiſtorian, and vile Auditorie.

The recreation to ſee how thoroughly the ſtanders by, are affected, what ſtrange geſtures come from them, what ſtrayned ſtuffe from their Poet, what ſhift they make to ſtand to heare, what extremities he is driuen to for Rime, how they aduenture their purſes, hee his wits, how well both their paines are recompenced, they with a filthie noiſe, hee with a baſe reward. There is not any thing retained in my memory

from

from the firſt that profits me not: ſometimes I renew my nurſes ſtories, and being now ſtrong, and able to diſgeſt them, I find them not without nouriſhment. My after life (though I lamẽt the beſtowing it, becauſe I ſhould haue put things more precious in firſt, yet it) is not without profit. I was bound then to *Arthur* of *Brittaine*, and things of that price: for my knowledge was not able to traffick with any thing more rich, *Stowes* Chronicle was the higheſt, yet I haue found good vſe of them, they haue added to my experience. My exerciſes, & recreations, or rather (as I then vſed them) occupations, I finde worth ſomwhat. I would not looſe my knowledge of Hawkes, and running Horſes for any thing, they are not without vſe, I meete often with people that vnderſtand no other language, and then they make me ſociable, and not vnpleaſing to

the

the company. If out of theſe dregs there be good iuice to be got, what is there out of more noble obſeruations? truly an incredible knowledge: he that can make vſe of them, may leaue reading, and profit no leſſe by theſe. If out of theſe blotters of paper many things may bee extracted not vnworthy of note, what may wee expect from *Homer*, *Virgil*, and ſuch Poets? If in *Arthur* of *Brittaine*, *Huon* of *Burdeaux*, and ſuch ſuppoſed chiualrie, a man may better himſelfe, ſhall hee not become excellent with conuerſing with *Taeitus*, *Plutarch*, *Saluſt*, and fellowes of that ranke? Here ſtay thy ſelfe, & read with attention: Mee thinks *Plutarches* liues ſhould make euery man good that reades them, he may take his choiſe of ſuch a nũber of courſes, and fit his nature with his temperature: Some onely the ſeruants of Vertue, others vſing her for their own

ſakes

ſakes: ſome ſwayed with their fortunes, others immoueable. *Cicero* ſhoweth thee how to ſpeake well, and to haue a care of thy ſelfe. *Scipio* onely lookes to the flouriſhing of his Countrey. *Themiſtocles* burning with Ambitiõ, ſleeps not vntill he hath gotten a life anſwerable to his nature. *Alcibiades* an excellent patterne of wiſedome to him that will temporize. *Alexander* propheſies of himſelfe with weeping at his fathers Conqueſts, a teſtimony that Vertue will ſhew it ſelfe before it hath power to performe any thing. It is older then the bodie is, ready long before it. *Pyrrhus* repreſenteth to vs the vncertainty of the worlde, not holding any of his Conqueſts ſure: *It* may be an aduiſe to ſome ſpirits to make them prefer a poore certainty, before theſe wauering fortunes, to which purpoſe one ſaith, *Beatior fuit Fabritius animo, quàm Pirrhus regno*, It is true, the inward

ward Riches are onely our owne, but to dedicate a life onely to their vſe, is to enioy an inuiſible commodity, to burie wealth. *Demetrius* was a Commixture of vertues, and vices, and (me thinks) his end declares his vices onely to be naturally his, for his change of fortune madé him giue ouer Vertue, he was content to forget her, on the condition not to remember his fortunes, be betrayed Vertue, and died a drunken dicer. *Saluſt* is excellent in his deſcription of men, If thou likeſt a ſeuere honeſt grauitie, looke vpon *Cato*, this fellow ſure was naturally good; but ſomewhat too well contented to be thought ſo: If I were not a Chriſtian I ſhould like well of his death, eſpecially of the manner of it: It is nothing to dye, but that night to ſtudie earneſtly, I do infinitely allowe: ſince I may not admire him, I will pittie his death, and

and withall, the feeling the points of the two ſwordes, that was not ſutable. I am afraide hee was afraid of paine, I am ſorry for this, the reſt was very good, his other calmeneſſe ſhall make me pardon this motion.

From *Cateline* may be taken many obſeruations, but they are like the man daungerous: then but this. All qualities without the direction of vertue profit not, but ouerthrow their poſſeſſours.

From *Tacitus* conciſe ſtile, there are many Iewells to be gotten, he begins with the common Iudgement that followes a crewell luxurious gouernment. All that I can ſay of *Nero*, is, I blame him not for beeing afraide of Death, it was not hee, it was the remembrance of an ill life, and riches, the betrayers of men to cowardiſe. *Galba* teacheth Princes, there

there is daunger in truſting ſeruants too farre: he witneſſeth the indiſcretion of the people wiſhing for *Nero* againe, becauſe hee was yong, and handſome, and faire, whereas *Galba* was riueld, and old; their eies are their Iudges.

*I* haue beene content to taſte Hiſtories, and their obſeruations, that I might tell them that yet know it not, that there is yet ſomething elſe to be noted beſides the Series of the Hiſtory. As out of theſe, ſo from our liuing Relations, from men, and from their actions, of all which, Diſcretion will make as much vſe, as an obſeruing ſtomack doth of meates agreeing, or diſagreeing with his diſgeſtion.

Eſſay. 16.

# Of Opinion.

IT befalleth me now, to ſpeak of the ſtraungeſt thing of the world, and yet it is nothing, and for all that, ſcareth the moſt mightie; It is a monſter, halfe Truthe, and halfe Falſhood: It receiues all formes, ſometimes taking reſemblances moſt pleaſing, other times moſt terrible: *It* cleaues moſt to great Fortunes, & yet liueth vpon the breath of the vulgar; It is deſired, & ſhunned; ſerued, & ſcorned: Sometimes it maketh her ſeruãts Induſtrious, ſometimes treacherous. It is often a cauſe of things looking like good, & faire, more often of

of wickednesse, and sinne: In a word it seemes to doo much, and doth nothing; And all her followers looking like spirit, and Resolution, are the very essence of baseneſſe, and cowardise: they are worse then blind mē that haue a dog for their guide, for they dare do nothing of themselues, vnlesse they first aske counsaile of Opinion: She is much made loue too by base Ambition, by Thirsters after promotion: Some attempt to win her with little ruffes, short haire, and a graue habit, decent lookes, fewe words, and sobrietie: These would faine haue her say they are graue, wise, sober, temperate men, worthy of promotion, meete to bee parte of the tacklings of a commonwealth.

There is an other sort court her with fine speeches, would bee thought wise, & learned, but these neuer vtter their ware but in great assemblies, wher they

may hope certainly of witneſſe. It ſomtimes makes cowardiſe to aduenture vpon daunger, but they will ſeldome make triall of themſelues alone, they like not nightſeruices, nor Secret Stratagems: A pitch'd field is too little, and the eye of the Generall muſt attend them, or elſe they like it not.

It is wiſedome with them to looſe no labour, and prodigalitie to conceale vertue, it is worſe then to weare cloath of gold inwardly, and fuſtian outwardly, they allowe of no ſecret expence, it is vnthriftineſſe: They often goe like vertue, ſpeake like Vertue, doo like Vertue, but that is where Vertue is in faſhion, for as it alters, they alter, they loue not her, but Opinion. Opinion is the mother of Hipocriſie, who coynes counterfet money vnder the ſtãp of Vertue, which nothing can diſprooue but the touch-

ſtone

ſtone of both Fortunes: ſurely theſe people ought to bee pittied for they take more paines then the vertuous; for theſe laſt vtter their ware as Occaſion giues them leaue, and when t'is done, t'is done: the other are faine to get company togither, to make frends, and all the time of their performing any thing, their mind is diſtracted: they deſire to doo it well, and are earneſt about that, and as earneſtly are their eyes and eares buſied about their allowance, which if they haue not, they are throwne lower in their imaginations, then the Center of the Earth: their paines are thrice more, their reward much leſſe; the allowance of the people the applauſe of vncertaine Ignorance, which if they do not as much to morrow, is loſt: but the vertuous haue an inward ſatisfaction, and a ſure expectation of an eternall reward. If at any time the attempts of theſe Secta-

ries of Opinion bee eſpied, and that the cauſe of their ſeeming good bee knowne, they are then the very pictures of wretchednes, more baſe then a Spittle houſe, they lament, & howle, and chide Fortune bitterly: thus is it with them in their apprehenſion of misfortune, they are more ſubiect to take infection then the beſt complexions, their imaginations multiplye griefes, they adde more terror then it is poſſible they ſhould ſuffer: An ill Dreame to them is worſe then the ſword of an Executioner to Reſolution: In a worde, they knowe nothing; neither doo they thinke of any truly, but the exceſſe of delights, or griefes worries them worſe then a beare bound to endure ten dogs. Hee that loathes this life, let him not beleeue any thing raſhly, let him loue Vertue, let him aſpire to *Cato* his deſcription, of whome *Saluſt* ſaith

ſaith, *Eſſe quam videri bonus malebat*. Let him neyther bee ſubiect to vaine-glorie, nor flatterers, nor reſpect commendations, nor reprooſes, farther then they goe with Trueth: If otherwiſe, let him defend his eares from their noiſe, and let them paſſe without attention, for they are but as fawning Dogges. This courſe will defende him from being bewitched with words, and beget iudgement, the cauſe of all well performed Actions.

*Eſſay.* 17.

## *Of Diſcontentments.*

SHall wee robbe our ſelues of Contentment becauſe our bodies are mortall? or ſhall we

we eſteeme it the beſt aſſiſtance of our friend to weepe? I ſhall doubt of the choiſe of my counſailor, if his *Proemium* be bewailing, & his inſtructions teares: Our griefes originals are two, both ariſe frō the bodie, the one the iſſue of Pleaſure, the other of Griefes: the firſt is the moſt honeſt, the laſt moſt fooliſh. Whē our bodie hath rebelled, & becommeth the ſlaue of luſt, it is well done of the ſoule to lament his obſtinate folly, but to ſimpathize with the bodies griefes, and aches, and paines, to ſpend exclamations vpon a thing neceſſited, it is moſt ridiculous.

We haue many faire examples before vs, rather to be followed, then admired; for I thinke it not impoſſible to put on this Habit of Reſolution. It is an armour (mee thinks) of excellent proofe, to meditate of the Eternitie of our worthieſt part, and to thinke this compact of the Elements muſt ſuffer

ſuffer a diſſolution. Whatſoeuer God doth by a *Medium*, muſt know an end, what immediately belongs to Eternitie. Heere doth Philoſophy according to *Plato*, giue the ſoule againe her winges, and helpes for to blowe the Coale of her firſt light, and makes her to diſtinguiſh betweene Earth, and her owne Eſſence: and when any of theſe Tooth-aches of the bodie come, ſhe teacheth that they are to be entertained, not as ſtrangers, but as Familiars that we haue long expected. Who hath beene acquainted with this Philoſophicall life, cannot but end with *Plato* in his *Axiochus*, *Tantum abeſt vt timeam mortem, vt nunc etiam teneat Amore.* Reſolued of this, mee thinkes; Thinges ſhort of this ſhould lay no holde of ys; but alas wee are ſo vſed to this bewayling, as if wee haue no cauſe for what wee feele, wee will for what wee ſee; for the

loſſe

eſſe of money and things of that kind: and if theſe bee not readie, wee will weepe at a tale, or at Puppet play. It skilles not, if the bodie onely were at this expence, but our ſoules will accompany them, and bee ſo fooliſhly kinde as to lament for that they neuer knew. Writing of this, Contemplation deſires me to proteſt her the onely Curer of theſe Diſeaſes: and ſhe is ſo indeed: There is no way to make this ſeperation but by her: ſhe ſheweth her ſeruants thoſe Terrours vnmasked, which are found to bee no other then like *Chimeraes*, begotten betweene Feare, and Darkeneſſe, which vaniſh with the Light, and are expelled by the eye-light of Knowledge.

Doeſt thou lament for what is to come? Why? becauſe it is not come? No, becauſe it is grieuous, and wilt thou double thy griefes with pulling them on before they come? why it is

too

too late to weepe: If thou wilt doe any thing, pleaſe thy bodie with getting Cure: if it be vncurable, Lamentations are vaine: there reſtes nothing then but to imitate cunning Porters, get ſomewhat to ſaue thy shoulders, and learne to carie it with the greateſt eaſe. I neuer yet ſaw griefe of ſo deepe a Dy, that Time hath not changed: were it not better to be ones owne Phiſition? and though we haue loſt Friends, Reputation, and Riches, the houſehold-ſtuffe of eſteem in the world, yet if we holde Patience we are not poore: And among the wiſe, the eſtimation will rather encreaſe then decreaſe with theſe trials. Come then, let vs maintaine this Fort reſolutely, there is no ſafetie but heere, *Nullus locus eſt, quò non poſsit Fortuna proſequi*, yes, heere ſhe cannot: this place is diuine, and immortall, and ſhe commaunds ouer nothing that is not ſenſible: for the other: *Vitii affectus*

*fectus proprius eſt diſplicere ſibi* : Behold this workeman who hath made vs ſo contrarie to vice, as we neuer taſte her, but ſhee riſeth in our ſtomackes, and checkes our Intemperancy.

Heere are the beſt motions that the ſoule hath of the body, ſhe erreth not frō her diuinity to be thus charitable for her ſelfe, & her companion: there is no diuinity ſo eaſie to be cōprehended by our ſences, neither is there any that carries more terrour with it. When our inticing Fantaſie hath dreſſed a delight pleaſingly, & preſents it to the reſt, they all like it, and it is ſpeedily bought; afterward our conſcience ſhewes vs our choyſe, when behold it is moſt ougly, & deformed: our ſenſes we crie out, haue deceiued vs, but that will not ſerue; our once kiſſing it, makes it follow vs perpetually. Here hath ſhe cauſe to weepe, & to pitie our torments, enforcing vs to remorſe, & an after care with impreſſion of her lamentations. *Of*

Eſſay. 18.

# Of Sleepe.

MY cuſtome is about this time of day to ſleepe, to auoide which now, I chooſe to write ſo, if this bee a drowſie ſtile, and ſleepily done, yet if it be not worſe then ſleepe, I goe not backward, for it ſerues in ſleepes roome. This ſleepe is to me in the nature that Dung is to Ground, it makes the ſoile of my apprehenſion more ſolid, & tough, it makes it not ſo light, & pleaſant, & I am glad of it, for I find my ſelfe too much ſubiect to a verbal quickneſs: thus *I* think it good for me that I am of a drie barraine mould, but for others it may hap to make them wateriſh: the cauſe of this is common,

as

as the effect, yet as ſome bodies are more ſubiect to it then others, ſo meats of one kinde prouoke it more then another. This makes me often play the Epicure, making my ſtomacke a coward, to fight with Partridge, Pheſant, and ſuch foule, whoſe Ayrie parts are more fine, and poyſon not the Braine with thicke vapours. The foure-footed Beaſtes are dull and groſſe, and ſo is what proceeds from them. Well, for my part I will put away this ſleepy humour, for it is an extreame ſpender. When I come at the ende of a weeke to reckon how I haue beſtowed it, in that ſeauen daies I finde nothing, but Item in ſleepe, Item in ſleepe: And in the end *Summa totalis*, ſeuen nights, ſeuen Afternoones, beſide halfe houres, and quarters, at vnaccuſtomed times: there is no proportion in this, eſpecially to beſtow ſo much of winking. I cannot blame *Alexander* though hee

misliked

misliked it, and held that, and Luſt, the arguments of Mortalitie: If he had vſed eight of clocke-houres, the *Perſian* Empire might yet haue ſtood. Not ſo much but good Husbands hate it; And *Pedantes* haue made it a maine ſupporter of their inſtructions. I would liken it to Death, but that it is more terrible, for it is idleneſſe: yet thus it is Death, for it killes Eternitie. Fame neuer knew a perpetuall Bedpreſſer: Is it not a pittifull thing to ſee a fellow beſtow halfe his Patrimonie in hobby-horſes? then pitie all, who hauing but a little time, dedicate that to ſleepe. But this is the effect of our Bodies, who in deſpight of our ſoules Diuinitie, will follow their naturall Inclinations, to lie along, and be ſenceleſſe like their earthly Originall.

*Essay.* 19.

# *Of Life, and the fashions of Life.*

THere haue been great Contentions about my Minde, and my Bodie, about this Argument of Life; they are both verie obstinate in their Desires: and I cannot blame them, for which so euer preuailes, depriues the other of the greatest Authoritie. My Soule extols Contemplation, and perswades me that way; my bodie vnderstands not that language, but is all for action. He tels me it is vnproper, being of the world, not to liue so, and that I am borne to my countrey, to whom imbracing this contemplatiue life I am vnprofitable: the other wants not reasons forcible, and cælestiall. It hath beene

beene my continuall labour to worke a reconciliation betweene them, for I could not perfect any course by reason of this Diuision. Earth and Heauen cannot be made one, therefore impossible to ioyne them together: onely thus much I haue doone, they are content I shall take my choyse. All this time I was not Masterlesse, nor idle, I put the common phrase out of fashion: he that saies of me onely well, He liues, speakes too sparingly of me: for I liue to better my minde, and to cure my bodie of his innate diseases. I must choose the actiue course, my birth cõmaunds me to that: I am set aboue many other in the Herralds bookes, not to sit highest at a Table, not to be worshipped with caps and knees, but to haue a care of my countrey. The aduancer of my house first did certainly see some worth in predecessors meet to gouerne, or at least wise to be an ex-

ample to lower degrees, to that ende they were erected higher then ordinarie, that euerie eye might behold thē: If their bloud were refined by the Prince on that condition, if I pay it not after them, I am worthie to forfeit it. I will then religiously obserue the dooing my Countrey seruice; If she imploy mee not, I sinne not though I betake my selfe to the secret betterer of mindes, Contemplation: Howsoeuer, I must begin heere; for as Nurses Lectures instruct little Children by seuerall obiects, to know sensible things, and by that little giue them the knowledge of a Boy: Being past that age, and come to the new life of a man, Philosophy must then be his Nurse: and as his first institution taught him words, and to distinguish of things by words, this teacheth him the meaning of those, and to distinguish things by Reason: he receiued first single obiects by the

intelligence of the ſences: In that time hee learned to ſpell, this Schoolemaſter teacheth him to put together, and to inlarge this building, makes him capable of vniuerſalities, and the higheſt knowledges.

*Non Radii ſolis, neque lucida tela Diei,*
*Diſcutiunt animos, ſed natura ſpecies ratióque.*

It is ſo, hee gouernes by geſſe that is not a Philoſopher, he is a daungerous ſtates-man: for when vncontrowled affections meete with a high fortune, they beget Tyrannie and Oppreſsion. I haue not then altogither loſt my time, I haue beene adorning my houſe within: it is my deſire not to haue it lie ſlouenly, I make it readie for Gueſtes, that is for imployment; if they come not, it is no matter, it ſhall bee the better for my ſelfe to liue in. I care not though ſome nice Braines taxe me of

immodeſtie, for proteſting myſelfe thus deſirous to doe my Countrey ſeruice: my ſoule can witneſſe for me, it is no particular Loue: thanks be to God, I know not much of want, neither deſire I Riches: I am borne to ſufficient. It is true, I thirſt after Honour, and would be glad to leaue my houſe ſome teſtimonie I haue not beene vnprofitable that way, which may be purchaſed in an honeſt quiet life, as well as in the other, I am afraid of nothing, but that in this contemplatiue life I ſhould be thought idle, and in eſchewing companie, to be of *Domitians* ſect, a Flycatcher. We Gentlemen are verie ſubiect to this, therfore it is not Iealouſie, but Prouidence in me to ſuſpect: wee are indeed generally ſlothfull, our contention is not which is the moſt honorable life, but which affords moſt pleaſure. So doth the patrimonie of our anceſtors (which rightly vnderſtood, would

would giue vs aduantage ouer men, I deſtroy vs. I cannot blame a Begger; though he thinke more of his Dinner, then of the definition of Fortitude, or the purchaſe of Glorie: he is violently haled to the vpholding of his bodie: nor is it an ill commendation for a Ploughman, to be ſaid to bee a prouident man for the world, and to haue a care to keepe his familie from ſtaruing; but for him that alreadie hath enough to defend him from baſeneſſe, and miſerie, ſhall he onely eate, and drinke, and make an euen reckoning at the yeares end? Fie, it is baſer then baſeneſſe; No, let him purchaſe Honour to his houſe. Me thinks Fathers ſhould giue their ſonns this Counſaile, and it is oddes but they doe: if not, ſure they thinke it, and would haue them finde it out. I am afraid our much Eating, and litle exerciſe, is the cauſe of this our low flying, & heauines: our many Crudities

ſend

ſend vp dull heauie vapours, that makes vs like better of a bed, then of a ſaddle. I would we were ambitious: I wiſh for vs, as for a ſlouenly Boy of mine owne, whom I perſwaded to pride, thereby to eſcape the contrarie; if I could haue obtained, I would haue thought to haue ſhauen off his pride in a ſmall time, and left him onely cleanlineſſe. I know Ambition to be a fault, but they that will not vndergoe Actions for Vertues ſake, will for Ambitions. I would propounde Fame, Greatnes, Honour, Eſtimation: and wading to finde theſe, we may happily meete with Honeſtie, Temperance, Fortitude, and Patience: ſo muſt ill ſtomacks haue wholſome things couered ouer: let them be ſweet on Gods name, ſo that the pleaſantneſſe take not away the good operation.

The next diuiſion after this choiſe, is to aduiſe & execute: my knowledge of theſe

theſe is by reading, not by experience, yet did *I* once touch at the baye of Armes, but ſo ſhort was my ſtay, that I truſt more to my reading then to my Experience. *Plutarches Liues* are aboundantly ſtored with men of both kindes. I allowe well of the Conſull *Cicero*; his wit and feare preuented a daungerous conſpiracie: but yet I am much more rauiſhed with the liues of *Alexander*, *Cæſar*, and fellows of that kinde. Me thinkes it becomes a Counſellour well to act his Aduice, it agreeth with reaſon, for he vnderſtands wel what ſhould be done when it comes from himſelfe. There is a braue ſatisfaction in a minde that cõuerſeth with Daunger; hee doth rightly ſerue his Countrey, whoſe Body executeth what his wiſedome plotteth. Sometimes when *I* haue read the life of *Cicero*, I thinke him a good Oratour, he deſerued his fee: but *Cæſar* is ſo much beholding

holding to me, that I put him on, & all the time I am reading of him, his happineſſe is mine, his daunger is mine: when I am out of my dreame with cõming to, *Et tu Brute*, I ſhould be very ſorry this imagination could laſt no longer, but that not being my ſelfe, I may without Oſtentation commend him, O *Caeſar* worthy of an eternal memory, & of neuer ending praiſes. Reading theſe liues *I* am inflamed, my thoughts ſoare high, and I am ſorry I cannot carry my Body to that pitch. When I heare of any famous Action of our time, I ſuffer with *Themiſtocles*, it takes away my ſleepe, not with Enuy, but with an honeſt Emulation. I deſire to rob no man of his Glory, but to participate with Experiẽce: wel it pleaſeth not my Deſtiny, I hope it will do, that's my comfort: *In* the meane time I will ſee Battailes in imagination, and reade them, ſince I may not be in them.

*Eſſay.* 20.

# *Of Imitation.*

THe firſt times had a great aduantage of vs; all came from them we muſt now ſay, becauſe they got the ſtart, ſpake before vs, and liued before vs. In trueth *I* think they were more induſtrious; for out of their naturall wits, and obſeruations, they founded Arts, & Sciences in which they were much more profound thē latter times, though we are aſsiſted by their trauails, & know whither wee ſhould go, & how to go by their methodicall courſes. We muſt lay the fault to couetouſnes, & pleaſure, with whoſe inticements we are diuerted, ſo that we

chooſe

chooſe now rather to be rich men, thē wiſe men. In theſe trades they haue not outrun vs; our times may ſafely brag with them, that we haue hunted out more faſhions to pleaſe the ſenſes, and to get riches; the age after vs, that ſhall ſee both, and muſt be our Iudges, I am afraid, will determine the times of old, times begetting Philoſophers and wiſe men; ours an Age of Cookes and Taylours. I wonder not that Vertue is ſo out of regard: for we imitate nothing but what wee ſee. *Plato* his *Socrates*, and *Xenophon* his *Cyrus*, are things to be talked of, not to be worne. I ſhould bee ſorrie for our times (but that it is out of faſhion to be ſorrowfull for others) to ſee how willingly we put on all habits ſauing Vertues: Our haire ſhall go off, or on, as occaſion ſerues, we will pull our browes, and indure any paine to imitate the faſhion, but not entertaine the leaſt Vertue, though

though ſhee offer herſelfe, and would be ours with leſſe paines and expence. All this time we are free from imitation, yea from following the good, but in the apiſh kinde we are exact: for a new Congye, or proteſtation we ſwallow preſently, and the faſhions of our Apparell runne among vs like a plague. I obſerue a people that will tell you where they were laſt, by their behauiour, and table-talke, as well as vpon the inwardeſt acquaintance: If he hath but ſeene *Callis*, he cryes out of the Engliſh Beere, and that with a ſhrug, and ſhaking of the head, as if he knew more then he durſt vtter. A yeare in *Italy* makes him forget his Engliſh, and ſpeake it broken, and liſping: they runn away with all villanous cuſtoms, and thinke it fine to talke of *Giulia* and *Lucretia* the famous Curtizans. Me thinkes theſe fellows are like Snowe-balles, that carry away part of the durt they

they are rowled vpon. Theſe are baſe Imitations begotten betweene the ſences, and the fantaſie, baſtards vnknown to the inward true diſcerning ſoule.

There are another kinde that will holde their necks awry with *Alexander*, theſe are not wanton but ſubtile Apes, which ſeeke to creepe into Princes, and great men, with putting on their Habits, they are the dangerouſſeſt flatterers. Come, I will make an ende with theſe fantaſtickes, they go againſt my ſtomack, they are worſe then Onions, I can commend them for nothing: ſometimes perhaps the ſtuffe they weare is good, & the ſtockings, and the hat, & the reſt, all ſauing the man: they are like Hatters blocks, that weare what is worthier then themſelues. But now to a worthier ſubiect, I will not reiect imitation, yet I will hardly imitate any man liuing, eſpecially in things apparantly his, as

his

his Behauiour, and accuſtomed Phraſes: In vertue it is very lavvfull, for that is neither his, nor mine; it carryes no marke of any owner, but of the reall poſſeſſour of Eternity, whom if we could imitate in the leaſt perfectiō, we were bleſſed.

There are a great ſort paſt, as worthy as any liuing, among whom I wil chooſe ſome one, by whom *I would* be moſt gouerned, yet not in all things, for I would not licence my ſelfe to put on his imperfections: I haue too many of mine owne that were borne with me, I haue no need of his: but when he ſpeaks well, and vertuouſly, I would think he ſpeaks to me, and doe my endeuour to execute his Aduice: the Actions performed by him I hold like the Vaulters Inſtructions don firſt to ſhew me how to performe them with greateſt facilitie.

We are beholding to times paſt they haue

haue shewed vs the ends of all Courses; we may know Vertues and Vices, as liuely by their Example, as *Lycurgus* taught it the *Lacedemonians* in the persons of their *Ephori*, & the *Helots* their slaues. If I find my strength able to followe one of these, & to get his Vertues by Heart, I will take out a new lesson, & buy some perfections of others, wherein he was wanting. Thus is Imitation innobled, and well becomes the worthiest: so shall he enioy abundance, when he hath his own store multiplyed with gathering fro the stored with Vertue.

## *Essay.* 21.

## *Of* Behauiour.

PHilosophies strictest Inquisition of the Soule, dooth not more liuely expresse her then Beha-

Behauiour: for hers are Notions darke, and obſcure, too heauy for euery head to carry away: but this giues our ſences a ſight of that Diuinity, and is the very picture of the inward minde. Here may be read the differences of men, and a ſhort obſeruation ſhall tell thee as much as a long conference: It can be no other then a ſhadow of the ſoule, ſuch a ſweeteneſſe it carryes with it, ſo much comlineſſe, ſo much contentment. The Bodyes reſpect is ouerthrowne by this euidence, let his Beauties be neuer ſo excellent, if not aſſiſted by Behauiour, they turne all to Diſgraces, & his whiteneſſe doth nothing but make his ſpottes more viſible. Contrarily, I haue ſeene deformed Bodyes, and ill fauoured Countenances, highly in mens eſtimations, and dearely beloued, beeing accompanied with a handſome, and diſcreet gouernment. This cannot bee per-

formed exactly, if the Soules power, and Discourse be not regarded, which makes me thinke the bodies thus happy, substances of Christall transparēt. When I meete with a dull fellow that hath no other testimony of his beeing awake, but that his eyes are open, I determine him a fellow drowned in flegme, and puddle: for any thing I know he hath no soule, for there appeares nothing but a durty peece of flesh.

*At me cum legeris etiam formosa videbor*

Saith the Poet: this is to be compleat when the eye shall be satisfied, & the soule not displeased. There is hardly another thing so absolute, as to be able to giue them both entertainment together. Of Particularities (me thinks) courtesie chalengeth the chiefe place, & would be dispatched first: truely amóg all

all other vertues, except it be Liberality, I know none rewarded by men but this, and if for nothing elſe, me thinkes it ſhould be eſteemed for the preſent paiment: It payes a great ſort, and is neuer the poorer, ſatisfies euery man, and leſſens not the ſtocke: It is the true Character of a good natured Diſcretion, and ſo powerfull, as the ſhadow of it hath raiſed many men to great fortunes: but that's, the abuſe. I would Vertue would put away patience, and become chollerick, and reuenge: ſhee neuer had more cauſe, being made a Bawd to her ſelfe.

Euery man muſters himſelfe in the band of Vertue, when there is any pay to be taken, but at the day of battaile (except it be ſome fellow out of a hole) ſhee hath not a follower. I miſlike not a common Affability, ſo it reſerue the ſtate of the party, for otherwiſe it is not humility, it is baſenes. I owe

vnto euery man a Salutation, and likewiſe my Cap, but not familiarity, except I be ſure his worthineſſe deſerues it I betray my ſelfe. There is a certain maieſtie in Behauiour well-becóming, without pride, or Affectation, for they ſpoyle all, the leaſt dramme of them makes all taſte of Indiſcretion: no, this is the naturall Guarde of Vertue, the fortification to reſiſt baſeneſſe, and to keepe out ſawcy incrochers. We muſt not be careleſſe of theſe outward matters, but ſeeke to make them compleate, yet there is an inward thing which vnleſſe it be added to this, makes all this to be nothing. A Schoole-maſter had in his place of Exerciſe a glaſſe, wherein he cauſed his Schollers to behold themſelues; If they vvere faire, and handſome, he vvould tell them vvhat pittie it vvas, ſuch goodly bodyes ſhould be poſſeſſed vvith defectiue minds: If foule, and ill-fauoured,

that

that they might make their bodies faire with dreſſing their mindes handſomely; this was ſomewhat too good for a *Pedant*. my Application; If his behauiour be good, the adorning his minde doubles that Excellency: if ill, it will make it good, when your mind performeth what your body promiſeth not. It is without exception, when the Actions of the bodie are lighted by the gifts of the minde. I allow not too lauiſh a diſcourſe; it is as if one meant to ſell himſelfe: he that will ſtill talke, aduentureth himſelfe too much; It is not valour but foole-hardineſſe, he depriues himſelfe of obſeruation. It were good in this to imitate cunning ſhop-keepers, who ſhew there ware in a halfe light. Vpon occaſion I would ſpeak, but niggardly, and rather ſtarue then ſurfet my Auditory. Auoide Affectation, and loue Vertue, and for outward geſtures

if those naturally yours be not deformed, change them not, for they fit you best. The gifts of the minde are not so easily obtained, these you must purchase with paine, and difficulty, and great reason, for it were pitty such preciousnesse might be had for the taking.

## Essay. 22.

# Of Alehouses.

I Write this in an Alehouse, into which I am driuen by night, which would not giue me leaue to finde out an honester harbour. I am without any cõpany but Inke, & Paper, & them I vse in stead of talking to my selfe: my Hoste hath already giuen me his knowledge, but

but I am little bettered, I am now trying whether my ſelfe be his better in diſcretion. The firſt note here is to ſee how honeſtly euery place ſpeakes, & how ill euery man liues: not a Poſte, nor a painted cloth in the houſe, but cryes out, *Feare God*, and yet the Parſon of the Town ſcarce keeps this Inſtruction. It is a ſtraunge thing how men bely themſelues: euery one ſpeaks well, & means naughtily. They cry out if man with man breake his word, & yet no Body keepes promiſe with vertue. But why ſhould theſe Inferiours be blamed, ſince the nobleſt profeſſions are become baſe? Their inſtructions reſt in the Example of higher fortunes, and they are blinde, and lead men into ſenſualitie. Me thinks a drunken Cobler, and a meere hawking Gentleman ranke equally, both end their purſuites with pleaſing their ſenſes, this the eye, the other the Taſte.

What differs ſcraping miſery from a falſe Cheatour? the directour of both is Couetouſneſſe, and the end Gaine. Laſtly courting of a Miſtreſſe, & buying of a Whore are ſomewhat like, the end of both is Luxury. Perhaps the one ſpeaks more finely, but they both meane plainly. I haue been thus ſeeking differences, and to diſtinguiſh of places, I am faine to fly to the ſigne of an Ale-houſe, and to the ſtately comming in of greater houſes. For Men, Titles and Clothes, not their liues, and actions helpe me: ſo were they all naked and baniſhed from the Heralds books, they are without any euidence of preheminence, and their ſoules cannot defend them from Community.

Of

Eſſay. 23.

# Of Affectation.

AFfectation begets Extremities: Man is allowed onely the middle way, he ſtrayeth when he affects, his Errour is puniſhed with Deformitie, whatſoeuer he performeth thus, becomming diſgracefull and vncomely. There is not any in this kinde to be pardoned, euen the open affecting of vertue turns into Hipocriſie, and makes him ſeeme rather as if he played Vertue then poſſeſſed it. The ordering of the bodie, if it be ſubiect to this Apiſh imitation is wholy diſordered: for his inward Directour is diſobeyed, and forced contrarie,

trary to it excellent nature to become baſe, and to borrow. The excellent Artiſan that made all, gaue all his children portions of qualities befitting them, as heate to fire, moyſture to water, trees to be plentifull mothers, & Hearbes to haue an healing abilitie: ſhould theſe fall to affecting, and to like others Qualities better then their owne, what a confuſion would it beget? how much wrong to the workeman? Thus is it with vs: Euerie Soule caſts a colour vpon the Bodie ſuteable to it owne nature, not like our common colours which will endure a ſecond Dye, but which at firſt is naturally in graine.

Euerie one in truth is fitted by nature, whoſe faſhion if he likes not, but will chooſe rather to weare other mens caſt cloathes; it is pitie the admiration hee affectes ſhould not bee

turned

turned into laughter. I haue ſeen ſome ſeely creatures that haue had the extremitie of this diſeaſe inwords, but what hath beene the ende? alas they haue deliuered priſoners that haue turned traitors, and inſtantly betrayed them to Deriſion.

For my part I thinke generally it ought to be ſhunned, and if euer I were ſubiect to affect, in which I haue beene ſo preciſe, that I haue beene afraide to weare faſhions, vntill they haue beene ayred by a generall vſe.

Let no man think this miſlike barres my allowance of inriching my ſelfe by the example of the vertuous: no, the beſt may want, if hee bee onely ſtored by his owne meditation. Bookes, and men are both good inſtructions, thoſe wee muſt read and obſerue: but when that is done, to make our reading, and obſeruation no longer

theirs,

theirs, but our owne. I haue noted a people content inwardly to be ſo humble as to weare caſt Apparrell, but of the outward ſatisfaction they would alter, and trimme them to defend them from being knowne, and ſo fit them to their bodies, though before they were too wide. Thus muſt they doe that deſire to be adorned with knowledge, and iudgement, and vertue. Whatſoeuer I read, I vnderſtand it not, if my Diſgeſtion makes it not naturally mine: Thus it becommeth men, and makes the conſtitution of the minde ſtrong, and faire, and worthie of allowance, if not of Admiration.

Of

Eſſay. 24.

# Of Fantaſtickneſſe.

FAntaſtickneſſe, is the Habiliment of youth, Wiſdoms minoritie, Experiences Introduction, the child of vnconſtancie, the mother of attyre, of behauiour, of Speach ſpoken againſt the Haire, Cuſtomes enemie, It is green thoughts in greene yeers, or at the fartheſt, green thoughts in a ſeare ſubſtance, this is Fantaſticknes: wit (as long as wit) exerciſeth her ſelfe lightly, and is the Glaſſe wherein the body lookes to ſet his attyre in faſhion: being weake at this time ſhe playes with the bodie, as children

children doe with Babies, puts on and off, dreſſes, and vndreſſes, layes it to ſleepe, and takes it vp againe all at an inſtant, muſt bee doing, though to no end doing: yet for all this I thinke it a colour of the Soule, for ſo is wit, and witte is Fantaſticke, but indeede not ſo ſtrong as to bee layde in Viniger, and not alter, for it alters with howers, almoſt with minutes: Notwithſtanding wiſedome may come, and with her comes Reſolution, and Conſtantnes. For experience comes by knowledge, knowledge from change, change from Fantaſtickneſſe, trying many things with allowance of ſome, and yet cleauing but inconſtantly to that allowance. It is leaſt daungerous in the Attyre, for that may bee worne and put off, more in the behauiour, for time reconciles it to cuſtome: moſt in the conditions, for thoſe ſpots will neuer out.

For

For Clothes, he that ſhunnes ſingularitie, (for from ſingularitie comes either Diſdaine, or enuie) let his Attyre, be conformable to cuſtome, & change with Company.

I haue once cleared *Alexander* for his *Perſian* Attire, I thinke Fantaſticknes lent wiſedome pollicie at that time. The *Gracians* were too ſtricke in this, not permitting a *Gracian* to differ in the leaſt thing that might bee, from a *Gracian*: wherevpon an Ambaſſadour of theirs, ſent to the *Perſians*, was called to a ſtraight account, becauſe hee kept Cowes for their Milke, and learned to lie ſoft. In many things (as in this) Cuſtome is a thing indifferent, and things indifferent receyuing their life from light Grounds; Euery Countrey hath ſome peculiar to it ſelfe, by which when wee are there, wee ought to bee ruled. *Demetrius* fantaſtickneſſe was not ſo ſafe, when

hee

hee made his Mantle, or Cloake full of *Starres* with the *Sunne*, and the Moone, rich, and ſo full of ſtate, that none of his ſucceſſours durſt aduenture on the like, being infinitely miſliked by his Souldiers. But *Anthony* neuer ſped better, then when his Attire differed not from the common ſouldiours, which might bee thought fantaſtickneſſe, for not going according to his degree.

Time in it ſelfe is alwayes one, but Occaſion runnes Diuiſion vpon Time, her note is not alwayes one, which ought to bee noted by them which are not negligent of their time.

A King of the *Parthians* (of whom *Tacitus* makes mention) being depoſed, comes after in the ſight of his people, poore, and forlorne, and thereby moued pittie. But *Pompey* with fortune no leſſe vnfortunate, came for ſuccour to the Egiptians, and thereby loſt

loſt his head.

Thus different are the diſpoſitions of men; thus contrarie fall out courſes, though for a great ſpace together they runne all one way. I haue ſeene fellowes kiſſe their hand ſo continually, that their hand in the end hath come to make no difference betweene a Ladie, and her Dairy-maid: *At your Seruice*, hath beene ſo conuerſant, as one asking, what is it a Clocke? firſt came a kiſſe on the hand, next, At your ſeruice, and laſtly the houre: doe you not thinke Nature had done this fellowe a good turne, to haue made him without handes, or tongue? for ſo his head might haue liued vncondemned.

There are ſome that neuer ſee great aſſemblie without as certaine a bringing home of a newe grace, as Clownes of Ginger-bread from a Fayre, making their limmes Rogues without an abiding place: In the

end Fantaſtickneſſe lies with cuſtome, and gets her with Childe of a Thumbe vnder the Girdle, or croſſed Armes, or one hand before, and the other behind. Barre ſome fellow from chewing a ſtick, and he is as vtterly vnfurniſhed as a Houſe without ſtuffe; In what caſe would this fellow be in a Champion countrey, where wood muſt not be ſo wantonly beſtowed? being without his ſeaking ſticke, he is without himſelfe: A dangerous Companion, hee will gnaw him that ſtands next him, if he finde him not Timber. But if this Fantaſtickneſſe fall once to grow inwardly, the cooling it with Time, the miniſtring counſell, the letting blood with Aduerſitie will not ſerue, but in ſpight of wiſedome, and gray haires, it will dance at three ſcore yeares olde, and weare Greene, and play with a Feather, and then it is monſtrous, and ridiculous without Hope, or Pitie.

I can remember no ſight more offenſiue to me then a variable old man, that can ſpeake of nothing but the faſhions of his time, the wench then in price, how many hacks hee hath had in his Buckler in a Fleete-ſtreete fray, or the friskes of the Italian tumblers.

I beginne now to ſuſpect the time in the which he liued, that it was barren of all things worthie of note, hoping in Charitie, that if there had beene better, hee would haue made better choyſe, and not haue made his memorie worſe then a Brokers ſhop, full onely of the caſt skinnes of times paſt. Whether he neede it, or no, I would not haue Age without a ſtaffe in his hand: I like not a long Gray beard, and a ſword, me thinks hee ſhoulde truſt more to his wiſedome then to his hands. In a word, after twice ſhauing, at the third, Fantaſtickeneſſe is to be

abandoned, for it is time to put the wit to Schoole, and to leaue playing with these vndisgested Apes of the Fancie, to trust to Vertue, not to a French Doublet: If wee doe thus, it is no harme to haue beene once otherwise, for so wee know what it is to be otherwaies, and may helpe those that are yet out of the way. Thus hath my Fancie thought on this Childe of Fancie, which she hath vttered, as some an Oration long since gotten by Heart: this shee hath knowne her selfe, and who beleeues not, if hee bee not past feeling, Time will make him knowe by himselfe.

Of

Essay. 25.

# Of Fame.

AS Conceits come into my Head I vtter them, for what is naturally mine, caries with it rather a heauie Substance, then any rich Qualitie: I haue daily to doe with more happie braines, whom I holde worthier of a place in my memorie.

I thought last of Fame, and my thoughts haue ridden (as I thinke) ouer her whole circuite; what I haue seene in my trauaile, I will trust this peece of paper with, and so ridde my braine of that carriage. Humours, and Affections our manumised slaues, haue a great hand ouer vs, they place & dis-

place at their pleaſures; Reaſon carries but the name of Authoritie, this makes ſuch ſtrange occupations in the world, ſuch ſweating, and ſtriuings, in the diſcouerie of things neuer found before. I hold couetouſneſſe a vice bad enough in Conſcience, for the beſt they can ſay for themſelues, is but that they imitate the Ant, a ſeely creature, made by Nature without candle-light, imperfect, among thoſe whom the Philoſophers call *Inſecta Animalia*: yet they are able to yeelde a reaſon for their ſcraping, they will ſay they may want. The ſeruants of Pleaſure, and the worſhippers of their ſences, though they liue onely to powre it in, and put it out, and in the end are euery way vnprofitable, except they were among the *Canibals*, who loue a well-fed morſell of Mans fleſh: yet in the ende they are able to ſay, This is an excellent

cellent cup of wine, and theſe very fat and good Fowle. Nay that *Camelion-like* occupation that blowes the coale, and feeds vpon ſmoke mingled with a little hope, is in much better caſe then this humour I ſpeake of: for though he cannot take away that leproſity, and Imperfectneſſe that keeps baſe mettalls from being the beſt: yet commonly his Diſtillations, & Abſtractions, make him a perfect Emperick, and ſo it leaues him not without an Occupation, though it drops ſomwhat ſhort of his purpoſe.

But Fames Affectation is the moſt vnreaſonable thing that euer was; when one hath wrought all his life, hee knowes not where to looke for his hyre: Euery man denyeth to pay vpon compulſion, and ſaith hee may beſtowe it where hee will: Nay, they that take moſt paynes, are kept longeſt without it.

Hath not a Coblers trade ods of this? he numbers the patches, and modeſty reſtraineth him not from aſking a penny for euery patch, and honeſty binds thriſt to pay it.

This inuiſible thing hath a numberleſſe company of Diſciples: All that loue not money, for the moſt part woo Fame, and ſome this way too: many Dung-hill Birdes haue maintained infinite labours, aſſiſted onely with the fame of making their ſonnes Gentlemen.

As diuerſe are their faſhions, I haue ſeene ſome goe about to catch Fame in a caper, and a well graced Galliard. I remember *Suetonius* mention of *Nero*, hee tooke not ſo much paines for any thing as to be thought a good Singer, and who affoorded him not Glorie, and Admiration in that kinde, he would hardly affoord him life. I condemne not his wanton expences, and

inhumane

inhumane cruelties more then this, that hauing the power of diſpoſing the moſt famous, and ample Empire of the world, a ſtock able to maintaine Fame richly, yet to fly to ſo baſe an Eunuches qualitie for Fame.

Where Humors may be couered vnder the hauing no Beard, I miſlike it not ſo much, Fame ſerues to enter the Eye as knowledge of man, who cannot catch Vertue at the firſt flight: but to conuerſe with Experience, and then to cozen our ſelues of the familiarity of Vertue with accompanying Fame, is abominable.

As my youth hath beene ſpotted generally with entertaining my affections too neerely, ſo by this the number hath beene increaſed, and I may ſafely ſay, it hath beene the laſt extraordinary illneſſe that I haue had to do with. My occupation hath been vehemently bookiſh, I haue been counſelled

cælled by *Plato* and *Seneca* for Philosophy. Writing is the draught of reading, and by this I haue disburthened my head, & take accoũt of my profiting.

If it had gone no further, it had been well, but I haue beene content to dilate my selfe too much: It hath beene my Fortune euer yet, to like one yeare worse then another, and this fault among my worldly faults lyes heauiest vpon me, and is yet the last.

*Vt iam seruares bene corpus, adultera mens est.*

Since I haue kept my bodie frõ madnesse, my mind hath doted, I thinke it is with ouermuch ioy, that it hath gotten imployment.

Among my readings Philosophy hath made me honest for two houres after, & I think I could haue held out if I had found any drawing that way, but euery man is so busie in the quest of Fame, that they neglect the desert: they aske

which

which way ſhe went, but not how ſhe went.

Hiſtory hath added to my naturall deſire of louing fame: I was there ſet a fire with conuerſing with braue ſpirits: I like deeds well, but they were not within my reach, and ſo I ſought to buy what my ſtock would reach to: though I cannot clime ſo well as *Cæſar*, yet I ſhould thinke my ſelfe happy, if I could but get vp to his Stile: But he was a Romane borne, and borne vnder a climate of more wit: we are ſo cold, and ſo dull that wee thinke of nothing beyond the compaſſe of our inheritance, iuſt like the *Swiſſers* wee will loſe no ground; leaue vs in durt, and finde vs in durt.

The Græcians & the Romanes were Monarchs of the world, not by ſitting ſtill and keeping themſelues warme, but Induſtry, and Aduenture were the

the wings that made them flye high. We will aduenture vpon nothing except it be on a ſurfit, & fixe pence at Tables.

I wonder why wee eſtimate our ſelues ſo preciouſly, or keepe our limmes ſo carefully, except we haue indented with our churchyardes, not to coozen them of any part or parcell of the ſaid Trunck. Since we are ſo ſtupified, it is well we liued not in their times, for we had ſurely gone to the mill: our bodyes ſhould haue beene branded with the markes of a ſlaue, as well as our minds are with the deformity of ignorant Lazineſſe.

But theſe are no ſutors at the court of Fame? Yes, as earneſtly as Deſarts: they can finde Titles as faſt as Heralds deuiſe Armes: If for nothing elſe, put him in for prouidence, & for leauing as much to his ſon as his father left him.

Honour is to be ſought cheaper then

with

with blood: It is poſſible to haue Titles not Honour thus, for Honour is vniuerſall, & runs through all mouthes, and inforceth Enuy, and Vice, to doe him Iuſtice, and ſo giue him his due.

But where is *Ceſar, Cato, Epaminondas, e Alexander, Eumenes*, and the reſt? Dead: and with them Deſarts; their names are inwrapped in Vertue, ours of this ſick Time in Fame: they ſearched for Subſtãce, we for Shadowes, they ſhould be our Cogniſances, for we are walking Ghoſtes.

I coud write more in this kinde, Vehemency ſharpens my Inuention, but I haue diſclaimed it. I will from hence-forth follow Vertue ſilently in my ſtudy, & abandon this Impoſtour Fame, as a Cheater, & Paymaſter of counterfeit Coyne.

*FINIS.*

Ex dono mrij Ant. Tyringh. An: 3 Plin 1606 16 8

# ESSAYES.

## By Sir *William Cornewallys* the yonger, Knight.

Cornwallis

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of the Hand and Plough in Fleet-
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# The Heads:

824
C81
1606

OF Resolution.
2 Of Aduise.
3 Of Patience.
4 Of Suspition.
5 Of Loue.
6 Of Friendship and factions.
7 Of Aemulation.
8 Of Prayse and Glorie.
9 Of Entertainement.
10 Of Ambition.
11 Of Discourse.
12 Of Censuring.
13 Of Iests and Iesters.
14 Of Youth.
15 Of the obseruation and vse of things.
16 Of Obliuion.
17 Of Discontentments.
18 Of Sleepe.
19 Of life, and the fashions of life.
20 Of Imitation.
21 Of Behauiour.
22 Of Alehouses.
23 Of Affection.
24 Of Fantasticke-nesse.
25 Of Fame.

*FINIS.*

# To the Right Vertuous, and most Honorable Ladies, the Ladie Sara Haſtings, the Lady Theodoſia Dudley, the Ladie Mary Wingfield, and the Ladie Marie Dyer,

RIght Noble Ladies. Although I know that worthie Knight, the Author of theſe Eſſayes, hateth nothing more then comming in publicke; yet many Copies of them being beſtowed, by often tranſcription (as it many times happeneth) they might haue beene by a mercenarie hand fowly corrupted and altered in ſence: and both in his abſence and mine, deliuered to ſome Printer, who to make preſent

gaine, would haue publiſhed them vnpoliſhed, & deformed without any correction: to preuẽt which, hauing in my hands a perfect Copie, and being inwardly priuate with his priuateſt conceits, I thought it better to diuulge thẽ, then to aduenture that hazard. To couer this preſumption, I haue made your Ladiſhips partners in the patronage, becauſe I am ſure howſoeuer hee ſhall diſlike the publiſhing, yet it ſhall pleaſe him that your Ladiſhips names are honored in the forefront of his writtngs. I know alſo, that if himſelfe could haue bin perſuaded to make thẽ thus vulgar, out of his own choiſe, to your La. they had bin directed, of whoſe vertues I haue heard his own tongue vtter ſuch worthy praiſes, that I doubt not but his heart (which alwaies agreeth with his tongue) & all his other powers, are & ſhall

ſhall euer be conſecrated to your Ladi-ſhips ſeruice. The work of it ſelf being vertuous, it cannot but be gratious to your Ladiſhips: for in this backward age (too much declining from vertue) who are more fit to protect & defend her then your Ladiſhips, who are ſo neerely allied to vertue, that ſhe hath choſen you for her Temple, therein in-ſhrined her ſelf, & in you only deſireth to be adored. Your Ladiſhips are neerly conioyned in bloud, three of you being ſiſters by nature, the 4 by loue: but that coniunctiõ is nothing ſo noble (although very noble) as that ſweet cõbination of your ſpirits, which are all ſo deuoted to good, that though there be a quaternity of your perſons, yet thoſe perſons are ſo guided by thoſe angel-like ſpirits, that they make vp a delightful harmony, a ſoule-rauiſhing muſick, & a moſt plea-

ſing & perfect Simpathy of affections. If then your Ladiſhips ſhall patronize theſe Eſſayes, what venemous tongues ſhall dare to infect them? If you like, who will diſlike them? what you allow, nothing but Enuie, Detraction, and Ignorance will diſallow, whoſe infectious breaths ſhall be ſo purified by the precious Balme of your Vertues, that all ſhall ſodainly diſſolue into the ſweet Ayre of Applauſe. They are now (Honorable Ladies) your owne, being freely giuen to your Ladiſhips by the true hearted affection of their Author, and by the hands of

Your Ladiſhips moſt humbly deuoted.

*H. O.*

# *Essay.* 1.

## Of Resolution.

THe world is a booke: the wordes and actions of men Commentaries vpon that volume: The former like manuscriptes priuate: the latter common, like things printed.

None rightly vnderstand this Authour: most goe contrary: Some few according to probalitie: but the worst of all is, the vnsetled opinion, whose continuall alteration makes him vnprofitable to himselfe, and to others. So much haue I hated this giddy vnconstantnesse, as I haue bin content to take knowledge of meane Resolutions, and to preferre them before the other; yea

to

to pittie & admire them both together, and to end the viewing that obiect with allowing the vertue of the Iewel, if it had beene well ſet. Truly I neede no other example then myne owne life, which endured continuall trou-bles, while youth and folly gouerned my barke in the ſea of chaunges. I ſtill contradicted my ſelfe, attempted no-thing, but a languiſhing wearineſſe poſ ſeſſed me before the ende: but it was no matter, ſo vnworthy were thoſe thoughts, and intents, as they were worthy of an vntimely death, and to be interred in the mire of Irreſolution. In the end I found my ſelfe: I and my ſoule vndertooke to guide me into a more wholeſome aire: I dare not ſay ſhe hath kept promiſe really, but it was my owne fault, yet in part ſhe hath Her motions, my own memory and bookes haue done ſomething: theſe laſt I am much bound too, eſpecially to *Seneca* and *Plato*, who haue gotten this

this power ouer me, (though they ſeldome make me do well,) they oft time make me thinke well: they ſo wholly poſſeſſe me, as I ſometimes reſolue to meditate on nothing vnder *Socrates* Apologie.

Me thinkes I am ſtrong, and able to encounter any affection, but hardly haue my thoughts made an ende of this gallant diſcourſe, but in comes a wife, or a friend, at whoſe ſight my Armour of defence is broken, and I could weepe with them, or be content to laugh at their triuiall ſports. After which I come again to ſee my promiſe broken, that challenge in colde bloud makes me deſperate, that were it not for the comfort of my youth, which gētly giues me time, I ſhould ſurely puniſh my inconſtancie with great rygour.

Thus it is with me yet, & I am afraid of worſe, by cōparing what power theſe gēle diſturbāces haue ouer me: I am afraid

griefes & calamities would ouerthrow me: nay, I will not be affraid (since it is truth) to confesse, that I am more troubled to thinke Disasters should trouble me, then of themselues: yet I am sometimes perswaded not to mistrust my selfe, since I haue already tasted some store of crosses; but they are nothing, no not preparatiues to that I may feele. Not leauing these thoughts thus, I beginne to search into the inuentory of my thinges esteemed, and I find not that I haue cause to loue any thing so preciously: I haue a wife, and a very good one, I loue her according to her deserts; but should shee fall into any thing except dishonestie (which her vertue I know will defend her from) I would not weepe if I could choose, nor do any thing more then stand the surer vpon my guard to resist fortune: for welth and her *Appendices* I know them not, nor did I long for them euer, but to keepe

keepe mee from baſeneſſe, and to exerciſe Charity. For my parents I owe them voluntarily that, which the lawes of God, and of Nature exact of all men, I doo it without Hypocriſie, or feare: yet ſhould they looſe their wealth, or their liues, I would neither teare my haire, nor melt into womaniſh exclamations. No, I know the reuolutions of the worlde, they are not ſtraunge to mee:

*Omnia tẽpus edax depaſcitur, omnia carpit*
*Nil finit eſſe diu.*

I thinke nothing would more trouble me, then that they ſhould looſe their reputation: I loue that well, and it would grieue me ſure to be preuented of that patrimony. For other friẽds (thankes be to God) I haue but few, I would I could affirme the ſame of my acquaintance. The cauſe, few haue corrupted mee; and out of my owne choyſe, there are few that I hold worthy of that nearneſſe. Some I haue whome

whome I hold ſo vertuous, that they would be ſorry to ſee me lament for any of their trialls. Thus I haue beene content to hold you in mine owne example the longer, as taking the opportunitie of recording theſe honeſt thoughts, whoſe will I hope I ſhall the better follow, ſince I haue ſet my hand to their *Booke*: and I ſee no reaſō but I ſhould be as carefull of not breaking with them, as common men are of a bonde: the penalty is aſmuch: the law to puniſh, and recouer, lies open; the court of Conſcience with whome it is alwaies Terme time. To ſpeak now of the contrary, it hath much moued me to ſee the ſtrange alterations of mē vpon ſlight occaſions, at the receit of a letter, yea, before the reading, at a meſſage, at newes: I haue beene ſo charitable as to be ſorry for them, for theſe intollerable bendings of theirs. There are others (but it is no matter, for they are commonly hawking, or dogging fel-

fellowes) that hoping the returne of some messenger imployed about these worthy occasions, haue, suffered great extremity betweene hope and feare in that time: at sight of the messenger, behold the very height of Disquietnesse, and wherefore? alas for a Dogge, or a Hawke: beleeue me, a pittifull disease, which in my opinion ought to be prayed for as earnestly, as one that is vpon the point of taking his leaue of his body. When *Seneca* writ the definition of Hope, *Spes nomen est boni incerti*, I am sure he meant not that good this way.

Banish these grosse perturbations all noble spirits, they are daungerous, and the enemies of Resolution. I do not poetically deifie Resolue, neither do I set vp a marke impossible to hit: no, it is in the power of a lowe stature to wade heere without drowning: I speake of no impossibilitie, perhaps at the first some little difficultie: there

there belongs so to the baseſt trades, and ſhall thy eſtimation be ſo tender hearted, as to refuſe it for ſo meane a price: beware of ſuch couetouſneſſe, for it is worſe then to loue money. For misfortunes in generall, me thinkes ſhould not be ſo neare a kinne to vs, they are no parte of vs, wee may ſtand without them: God hath giuen vs Bodies, and Soules ſeperate from others, and hath tyed neither lands nor treaſures vnto thē, they are no part of their buildings; we are worſe then women, if we cannot go without theſe Habiliments and tricks: without queſtion, it is a true ſigne of a maimed Soule, & a deformed Body, to ſeeke *luſter* from theſe outward things. It is more baſe then to be out of countenance at a feaſt, if not graced by the Hoſte. I am my ſelfe ſtill, though the world were turned with the wrong ſide outward

If I looſe ground in vertue, I will repent, not waſh Handkerchiefes in my teares

teares. Man knowes not himselfe vntill he hath tasted of both fortunes. Euerie milk-sop can endure to swimme in hot bathes; any man shewes gloriously in pomp, and no maruell, for he feeds Flatterers, and they him: but to endure the tempests of winter, to be able with his strength to endure the most violent tides, and still to swimme aloft, he is the man. You shall finde no man that dares go wet-shod, but will protest in his Ambition, how much he loues Honour, what exploites, what famous Acts he would do, if he had been born mightie: do you heare my friend? you are out of the way, if you thinke any other estate but your owne capable of true Honor: the poorer, the better. the stronger your enemy, the more worthy your conquest: vanquish your owne sicke wishes, and desires, & the Chariot of triumph belongs more truly to you, then to *Cæsar*. I write thus, I thinke

thus, and I hope to do thus: but that bleſſed time is not yet come. Now to particularities.

In the outward habit, and in ſome actions, I am not ſo preciſe, I like not to be bound to one, it becomes not ſecular men, it taſtes of affectation and Hypocriſie: It is naught, it comes too neere ſingularitie, and a deſire to bee noted: for thoſe things I would conforme my ſelfe: I am not of their minds that tax *Alexanders* putting on the habit of the Perſians. It was a politick intent, he ioyned them to him, by that yeelding. For ſome actions, if they be not wholely vicious, humanitie and good nature ſhall make me ſociable. I will hauke with a faulkoner, hunt with hunters, talke of Husbandry with the ſeruants of Thrift: bee amorous with the Italian, and drinke with the Dutch man, *Non ad Ebrietatem, ſed ad voluptatem*: The fruite:

you